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THE HOLY

# FAMILY BIBLE,

CONTAINING THE SCRIPTURES OF

The Old and New TESTAMENT,

AND THE

229  
APOCRYPHA AT LARGE,

WITH CONCISE

EXPLANATORY NOTES,

ON ALL THE DIFFICULT

TEXTS of SCRIPTURE;

Wherein the Objections of INFIDELS are obviated, and the obscure PASSAGES  
explained to the meanest Capacity.

ILLUSTRATED WITH COPPER PLATES.

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By the Rev. ALEXANDER FORTESCU, D.D. RECTOR of STRETTON,  
Author of the Devout Christian's FAMILY INSTRUCTOR, and of Preparatory  
DEVOTIONS for the *first* receiving the LORD'S SUPPER.

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THE SECOND EDITION.

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V O L. I.

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MDCCLXXVII.



FRONTISPIECE.



*S. Wale del.*

*L. Taylor sculp.*



## PRELIMINARY DISCOURSE.

**I**T would make me happy to be in any degree instrumental to the promoting a just esteem and reverence for the Holy Scriptures in general; or to recommend them to the serious regard though but of few, who, by the advantage of education, or eminence of station, have it in their power to set the pattern to others; and especially persons of a politer turn, who, (if they will pardon the freedom of the address) seem in a more peculiar manner obliged to lend their assistance towards restoring the Holy Scriptures that due honour and authority, which a false politeness has contributed more than any one thing else perhaps, to rob them of. Those who wish well to their country, cannot have too high a regard for promoting a reverence of the Scriptures. Besides the danger a neglect of them would occasion to the constitution, it would be unavoidably attended with a corruption of manners, widely spreading and increasing in proportion: for as no sufficient curb can be set to the exorbitant passions of men without religion, so there can be no religion of a sufficient authority to influence the bulk of mankind, without a revelation of the Will of God; and this is no where contained but in the Holy Scriptures, which are the only true support of religion in the world. Happy is that people, who enjoy the light of these, with a free liberty of examining them, and of applying all the helps that learning can afford to a right understanding of them! May we ever enjoy this liberty, and make a diligent, as well as a sober and modest use of it! Nor, by our negligence or imprudence, incur the severe censure passed on those, who have a *price in their hand to get wisdom, but have no heart or inclination to it.* Prov. xvii. 16.

THESE Divine Oracles contain every thing, in a manner, for which a book can be valuable; and is, in short, a treasury of wisdom not to be exhausted. If the vicious and the thoughtless know not how to value them, or a writer here and there, of an odd cast of understanding, has attempted to signalize himself by disparaging them;---men of virtue, sense, and a solidity of mind, have always loved, admired, and revered them.---Among these, for the honour of our country, what a fair catalogue of illustrious names might be produced;---the Boyles, the Lockes, the Newtons, the Addisons.---So that if human authority be of any consideration in the present case, we have the best, the most unexceptionable that the world affords, for the excellency of these sacred Books. And if any one can doubt of their divine authority, after weighing the external evidence which God hath given us of it, let him but study them thoroughly, and without prejudice, and he will perceive so many internal marks of their truth, and experience so much of their efficacy, as will dispose him to acknowledge their divinity, and allow that they *were given by the inspiration of God.*

THE Books of Moses, as they are the first, so are they the foundation of the whole system of our Revelation; for could it be supposed that the writings of Moses were false or forged, the very pillars of Christianity would be shaken, and one of the main supports of our religion would totter to its fall. The whole code of the Divine Revelation, from Genesis to the Apocalypse, is one consistent and harmonious system; every part mutually dependant on the other, and the whole displaying, in the most perfect and beautiful manner, the wise and providential goodness of a Being, graciously attentive to the redemption and happiness of his people.

THE abundant care of Providence, in preserving these sacred volumes entire throughout so many ages, claims our highest admiration; and is a striking instance of their authenticity, and divine origin. Perhaps it may afford some necessary information to the generality of my readers, to be informed of the manner in which these invaluable writings have been preserved to us, and what copies of them have been from time to time dispersed through the world

world. It is certain, that in the reign of Josiah, there was no other book of the law extant, besides that found in the temple by Hilkiah, (2 Kings xxii. 10, &c. 2 Chron. xxxiv. 14, &c.) from which original, by order of that pious king, copies were immediately written out, and search made for all the other parts of the Scriptures; by which means copies of the whole became multiplied among the people, who carried them into Babylon in their captivity.

AFTER their return from the captivity, and re-settlement in the city of Jerusalem, the prophet Ezra collected together as many copies as he could of the sacred writings, which he disposed into proper form and order, and translated into the Chaldee language; for the Jews, during their captivity, had lost their mother tongue, and had adopted that of the country wherein they were dispersed; so that the law, which had hitherto been read in the pure Hebrew language only, was now interpreted, and expounded to them in the Chaldee.

It was about two hundred years from the time of Ezra, before we hear of any translation of the Bible into other languages. This was in a great measure owing to the backwardness of the Jews in having any intercourse with strangers, and who, on their part, had no opportunity of acquainting themselves with the Jewish historians, for want of a translation of their books into the Greek language. It is pretty certain that the Greek LXX, i. e. Septuagint, was the first translation after that of Ezra, and was so called, because the translation is supposed to be made by seventy-two Jews, who are usually stiled, *the Seventy Interpreters*. Du Pin, however, observes, that it is a matter of dispute among authors, whether there was a Greek-version of the Old Testament more ancient than the Septuagint; and that Clemens Alexandrinus, Eusebius, Belarmine, Serarius, and others, are of opinion there was. On the other hand, St. Augustin, Philo, and Epiphanius, seem to be persuaded that the LXX. were the first who translated the sacred books into Greek: for before our Saviour's time, there was no other Greek version of the Old Testament, besides that which went under the name of the Septuagint.

AFTER the establishment of Christianity, some authors undertook new translations, under pretence of making them more conformable to the Hebrew text. The first who performed this design was the Jewish proselyte Aquila, of the city of Synope in Pontus, disciple to Rabbi Akiba, who put it in execution the twelfth year of the emperor Adrian, A. D. 128. St. Epiphanius pretends, that being excommunicated after his conversion, for addicting himself to judicial astrology, he set about this version out of hatred to the Christians, and with a wicked design of corrupting the passages of the prophets relating to Jesus Christ. St. Jerom says, his version is made word for word, and with too scrupulous a nicety.

THE second Greek version after the Septuagint, is that of Symmachus, a Samaritan by birth, who first turned Jew, then Christian, and at last Ebionite. He composed it, according to Epiphanius, in the reign of the emperor Severus. His version was more free than the rest; for he applied himself chiefly to the sense, without translating word for word; wherefore his version comes nearer the Septuagint than that of Aquila. The third Greek version is that of Theodotion of Ephesus. It is said he was a disciple of Marcion, and that having had some difference with those of his sect, he turned Jew. The version of this author was the best of the three, because he kept a just medium between Aquila and Symmachus, not confining himself so servilely to the letter as the first did, nor wandering so far from it as the second did. *Du Pin's Can. of Scrip.*

THE Syrians have in their language a version of the Old Testament, which they pretend to be of great antiquity. A great part of it, they say, was made in Solomon's time, and the rest in the time of Abgarus king of Edessa. They relate, that Hiram, king of Tyre, desired Solomon to communicate the use of letters and writing to the Syrians, and to get translated for them the sacred books of the Hebrews; which Solomon complied with, and sent them the Pentateuch, Joshua, Judges, Ruth, Samuel, Psalms, Proverbs, Ecclesiastes, Solomon's Song, and Job, which were the only books then extant; the remaining books of scrip-



Scripture, they add, were translated into Syriac after the death of Christ, by the care of Abgarus king of Edeffa. But this account is looked upon as fabulous. It is true, the Syriac version which we have now, must be very antient, since it is often cited by the fathers.—Dr. Prideaux is of opinion, it was made within the first century; that the author of it was some Christian of the Jewish nation; and that it is the best translation of the Old Testament. This version is not always agreeable to the original; but in some places is more conformable to the Samaritan Pentateuch, and in some to the version of the Septuagint. In the Psalms, the translator has taken the liberty to leave out the antient titles and inscriptions of each Psalm, instead of which he gives an abstract of the contents of each Psalm.

It is past dispute, that the Latin churches had even in the first ages a translation of the Bible in their language, which being the vulgar language, and consequently understood by every one, occasioned a vast number of Latin versions. Among all these, there was one which was generally received, and called by St. Jerom the Vulgate, or common translation. St. Austin gives this version the name of the Italic, and prefers it to all the rest.

St. JEROM undertook to revise and correct the Latin version of the Bible; but having afterwards attained to a more perfect knowledge of the Hebrew language, he set about a new translation of some books of the Old Testament from the Hebrew; and continuing, at the solicitation of his friends, to translate the rest, he at last perfected an intire new version of all the books contained in the Hebrew canon. In his translation, he followed, as nearly as he could, the version of the Septuagint, and retained the very expressions of the antient vulgar Latin, as far as was consistent with purity of stile and true Latinity. This translation was so highly applauded by the Christian church, that some authors have pretended it was brought to perfection by the inspiration of the Holy Ghost. But St. Augustine looked upon the author to be so well skilled in the Hebrew language, as to be able to undertake, and bring to perfection such a work by the strength of his own abilities. St. Jerom's version was soon received in many churches, and in the 6th century it became as general, and in as great esteem, as the antient Vulgate.

It was not till the sixteenth century that any new Latin translations were made of the Bible from the Hebrew text. Sanctes Pagninus, a Dominican monk, was the first who undertook a new version of the books of Scripture from the modern Hebrew text. His design was encouraged by pope Leo X. and his version made its first appearance at Lyons in the year 1527. It adheres too scrupulously to the words of the text, which makes it obscure, and favours of barbarity in many places. He is likewise often misled as to the sense, having affected too much to follow the explications of the Jewish Rabbins. It is however a very useful work, and very proper to explain the literal sense of the Hebrew text. Arias Montanus, when he compiled the edition of the *Biblia Polyglotta*, revised this translation of Pagninus.

CARDINAL Cajetan, though not versed in the Hebrew, undertook a translation of some parts of the Bible, by the assistance of two persons well skilled in that language, the one a Jew, the other a Christian. After him Isidore Clarius, a monk of Mount Cassin, set himself to reform the vulgar version of the Bible after the Hebrew text; in the doing of which he pretends to have corrected above eight thousand passages of the Bible. Besides these translations made by catholic authors, there are some likewise performed by protestant translators, the first of whom was Sebastian Munster. His version is more intelligible, and in much better Latin, than that of Pagninus. Huetius bestows on him the character of a translator well versed in the Hebrew, and whose stile is very exact and conformable to the original. The translation of Leo Juda, a Zuinglian, printed at Zurich in 1543, and afterwards by Robert Stephens in 1545, is written in a more elegant stile than that of Munster; but he often departs from the literal meaning of the Hebrew text for the sake of an elegant Latin expression. However in this he has not taken so great a liberty as Sebastian Castalio, who undertook

dertook to give the world an elegant Latin version of the Bible: but there are critics who censure him for departing from the noble simplicity and natural grandeur of the original, and deviating into an affected effeminate stile, overcharged with false rhetoric, and not always true Latinity. The version of Junius and Tremellius, has much more of the true natural simplicity: the chief Hebraisms are preserved in it, and the whole is strictly conformable to the Hebrew text. We must not forget the version of Theodore Beza, a protestant divine of Geneva in the 16th century. Sebastian Castalio found fault with this version, and Beza wrote an apology for it about the year 1564. *Du Pin, ubi supra.*

THE Arabic versions of the Bible are of two sorts; the one done by Christians, the other by Jews. There is one of the Old Testament, whose author is supposed to be Saadiah Gaon, a Jew of Babylon, who wrote the same about the year of Christ 900. Of this whole work the Pentateuch alone is printed. The Jews have another Arabic version in Hebrew characters, which Erpenius published in Arabic characters at Leyden in the year 1622. Among the Arabic translations done by Christians, there is one printed in the Polyglots of Paris and London; but both the author, and the time when it was written, are unknown. It must have been made since the publication of the Koran, because the author, in many places, has evidently followed it. In this version the Pentateuch is translated from the Hebrew text; Job from the Syriac; and the rest from the Septuagint, and two other versions of the Pentateuch, the manuscripts of which are in the Bodleian Library. There are also some Arabic translations of the Psalms; one printed at Genoa in 1516, the other at Rome in 1619; and there is a manuscript version of the prophets in this language preserved in the Bodleian Library. *Du Pin, ubi supra.*

THE gospel being preached in all nations, there is no doubt, but that the Bible, which is the foundation of the Christian religion, was translated into the respective languages of each nation. St. Chrysostome and Theodoret doth testify, that the books of the Old and New Testament had been translated into the Syrian, Egyptian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan languages. Socrates and Sozomen tell us, that Ulphilas bishop of the Goths, who lived about the middle of the fourth century, had translated the Holy Scriptures into the Gothic language; and pope John VIII. gave his approbation to the version of the Holy Scriptures made into the Sclavonian.

THE Ethiopic version of the Old Testament is made immediately from the Greek text of the Septuagint; and there is a very plain agreement between this translation, and the Alexandrian manuscript: the order of the chapters, the inscriptions of the Psalms, and every thing else being exactly alike. The Ethiopians attribute this version to Frumentius, the apostle of Ethiopia, sent thither by Athanasius bishop of Alexandria. *Ludolf. Hist. Ethiop. lib. iii. cap. 4.*

THE Coptic or Egyptian translation, is likewise made from the Greek of the Septuagint, in which the Egyptian translator so punctually followed the Greek text, that he refused to make use of the labours of Origen and others, who had been at the pains to compare the Greek version with the Hebrew text. We are quite in the dark as to the author, and the time of this version, but probably it is very antient, since we cannot suppose the Egyptian church was long without a translation of the scriptures in their mother tongue.

THERE are several translations of the Bible in the Persian language, most of which are in manuscript. There is a translation of the Psalms by one Father John, a Carmelite; and another of the same book done from the Latin by the Jesuits. Walton, in the London Polyglot, has published the gospels translated by one Simon the son of Joseph, a Christian of Persia, who lived in the year 1341. We have likewise some manuscript translations of the Bible in the Turkish language, particularly a version of the New Testament, printed at London in the year 1666.

THE



## P R E L I M I N A R Y   D I S C O U R S E .

THE Armenians have an old translation of the scriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it, in the time of the emperor Arcadius, viz. Moses surnamed the Grammarian, David the philosopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amsterdam, under the direction of an Armenian bishop.

THE Georgians have likewise a translation of the Bible in the old Georgian language: but as this language is known only to a very few persons, and the people of the country being extremely ignorant, there is scarce any one who either reads or understands this version.

WHILST the Roman empire subsisted in Europe, the reading of the scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where. But since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people; and this has produced as many different versions of the scriptures in the modern languages, as there are different nations professing the Christian religion. Hence we meet with French, Italian, Spanish, German, Flemish, Danish, Slavonian, Polish, Bohemian, and Russian or Muscovite Bibles; besides the Anglo-Saxon and modern English and Irish Bibles.

THE oldest French Bible we hear of is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French in the reign of Charles V. king of France, about the year 1380. Besides these, there are several old French translations of particular parts of the scripture. The doctors of Louvain published the Bible in French at Louvain, by order of the emperor Charles V. in 1550.---- There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has been often reprinted. As to the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte of the oratory, composed by the direction of some French prelates, and printed with annotations in the year 1666, 1667, and 1670. The author pretends he had been at the pains to search all the libraries in Europe, and collate the oldest manuscripts. But in examining his work, it appears that he has produced no considerable various readings, which had not been before taken notice of either in the London Polyglot or elsewhere. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's licence, made a great noise in the world. It was condemned by pope Clement IX. in 1668, and by pope Innocent XI. in 1679, and in several bishoprics of France at several times. The New Testament published at Trevoux in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a jesuit, with the assistance of F. F. Michael Tellier, and Peter Bernier, jesuits likewise, published a translation of the New Testament in 1697: but this translation is for the most part harsh and obscure, which was owing to the author's keeping too strictly to the Latin text from which he translated.

THE first Italian Bible published by the Romanists, is that of Nicholas Malerme, a Benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Brucioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati in 1607 and 1641, and another of Maximus Theophilus in 1551, dedicated to Francis de Medicis duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian; the Inquisition constantly refusing to allow them the liberty of printing one.

THE first Spanish Bible that we hear of, is that mentioned by Cyprian de Valera, which he says was published about the year 1500. The epistles and gospels were published in that language by Ambrose de Montefin in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist,

vinist, in 1569; and the New Testament, dedicated to the emperor Charles V. by Francis Enzinas, otherwise called Driander, in 1543. The first Bible which was printed in Spanish for the use of the Jews, was that printed at Ferrara in 1553, in Gothic characters, and dedicated to Hercules d'Est duke of Ferrara. This version is very antient, and was probably in use among the Jews of Spain before Ferdinand and Isabella expelled them out of their dominions in 1492.

THE first and most antient translation of the Bible in the German language, is that of Ulphilas bishop of the Goths, about the year 360. This bishop left out the books of Kings, which treat chiefly of war, lest it should too much encourage the martial humour of the Goths. An imperfect manuscript of this version was found in the abbey of Verden, near Cologne, written in letters of silver, for which reason it is called *Codex Argenteus*; and it was published by Francis Junius in 1665. The oldest German printed Bible extant, is that of Nuremberg, printed in 1447: but who the author of it was, is uncertain. John Emzer, chaplain to George duke of Saxony, published a version of the New Testament in opposition to Luther. There is a German Bible of John Eckius in 1537, with Emzer's New Testament added to it; and one by Ulembergius of Westphalia, procured by Ferdinand duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in translating the Old and New Testament, published it in 1522. The learned agree, that his language is pure, and the version clear, and free from intricacies: it was revised by several persons of quality, who were masters of all the delicacies of the German language. The German Bibles which have been printed in Saxony, Switzerland, and elsewhere, are for the most part the same as that of Luther, with very little variation.

THE Flemish Bibles of the Romanists are very numerous, and for the most part have no author's name prefixed to them, till that of Nicholas Vinck, printed at Louvain in 1548. The Flemish versions made use of by the Calvinists till the year 1637, were copied principally from that of Luther. But the synod of Dort having in 1618 appointed a new translation of the Bible into Flemish, deputies were named for that work, which was not finished till the year 1637.

THE first Danish Bible was published by Peter Palladius, Olaus, Chrysofom, John Synningius, and John Maccabæus, in 1550, in which they followed Luther's first German version. There are two other versions, the one by John Paul Resenius, bishop of Zealand, in 1605; the other, being the New Testament only, by John Michel, in 1524.

IN 1534, Olaus and Laurence published a Swedish Bible from the German version of Martin Luther. It was revised in 1617, by order of king Gustavus Adolphus, and was afterwards almost universally followed.

THE Bohemians have a Bible translated by eight of their doctors, whom they had sent to the schools of Wittemberg and Basil, on purpose to study the original languages. It was printed in Moravia in the year 1539.—The first Polish version of the Bible, it is said, was that composed by Hadewich wife of Jagellon, duke of Lithuania, who embraced Christianity in the year 1390.—The Russians or Muscovites published the Bible in their language in 1581. It was translated from the Greek by St. Cyril, the apostle of the Slavonians; but this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible in the Slavonian; who dying in 1705, the Czar Peter appointed some particular divines to finish the translation: but whether it was ever printed, we cannot say.

TOWARDS the middle of the 16th century, Bedell, bishop of Kilmore, set on foot a translation of the Old Testament into the Irish language; the New Testament and the Liturgy having been before translated into that language. The bishop appointed one King to execute this work, who, not understanding the oriental languages, was obliged to translate it from the English. This work was received by Bedell, who, after having compared the Irish translation



lation with the English, compared the latter with the Hebrew, the LXX. and the Italian version of Diodati. It went to press in the year 1685.

If we enquire into the versions of the Bible of our own country, we shall find that Adelm bishop of Sherbourn, who lived in 709, made an English-Saxon version of the Psalms; and that Eadfrid, or Ecbert, bishop of Lindisferne, who lived about the year 730, translated several of the books of scripture into the same language. It is said likewise, that Venerable Bede, who died in 735, translated the whole Bible into Saxon. But Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the Gospel, and says nothing of the rest of the Bible. Some pretend, that king Alfred, who lived in 890, translated a great part of the scriptures. We find an old version in the Anglo-Saxon, of several books of the Bible, made by Elfric, abbot of Malmesbury: it was published at Oxford, in 1699. There is an old Anglo-Saxon version of the four Gospels, published by Matthew Parker, archbishop of Canterbury, in 1571, the author whereof is unknown. Dr. Mill observes, that this version was made from a Latin copy of the old Vulgate.

As to the English versions of the Bible, the most ancient is that of John de Trevisa, a secular priest, who translated the Old and New Testament into English, at the request of Thomas Lord Berkeley: he lived in the reign of Richard II. and finished his translation in the year 1357. The second author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III. and Richard II. The manuscript of his version is in several libraries in England. In the year 1534, an English version of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The bishops found great fault with this translation; upon which a motion was made in convocation for an English translation of the Bible, to be set up in all churches. This motion, though opposed by bishop Gardiner and his party, succeeded at last. The king gave orders for setting about it with all possible haste, and within three years the impression of it was finished. Cromwell procured a general warrant from the king, allowing all his subjects to read it; for which Cranmer wrote his thanks to Cromwell, *'rejoicing to see the work of reformation now risen in England, since the Word of God did now shine over it all without a cloud.'* Cromwell likewise gave out injunctions, requiring the clergy to set up Bibles in all their churches, and to encourage the people to read them. In 1542, an act passed for restraining the use of the Bible. The preamble sets forth, *'That many seditious and ignorant people had abused the liberty granted them for reading the Bible, and that great diversity of opinions, animosities, tumults and schisms had been occasioned, by perverting the sense of the scripture. To retrieve the mischiefs arising from hence, it is enacted, that a certain form of orthodox doctrine be set forth, as a standard of belief; and that Tindal's false translation of the Old and New Testament be suppressed, and forbidden to be read in any of the king's dominions.'* In the reign of Edward VI. Fuller mentions another translation of the Bible, printed in two editions; the first in 1549, the other in 1551, but neither of them divided into verses.

In the reign of queen Elizabeth came out the Bishop's Bible, so called, because several of that order were concerned in the version. The work was divided into several parcels, and assigned to men of learning and character. Most of the divisions are marked with great initial letters, signifying either the name, or the title of the persons employed. Archbishop Parker had the principal direction of this affair; he revised the performance, and perhaps put the finishing hand to it. He likewise employed several critics in the Hebrew and Greek languages, to review the old translation, and compare it with the original.

The last English Bible is that called King James's Bible, which proceeded from the Hampton-court conference in 1603, where many exceptions being made to the Bishops Bible, king James gave orders for a new one. Fifty-four learned persons were appointed for this office by the king, as appears by his letter to the archbishop, dated in 1604. It was published

in 1610, with a dedication to king James, and a learned preface, and is commonly called King James's Bible. After this all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common-Prayer book; which were still continued, according to the bishops translation, till the alteration of the Liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version.

THE judicious Selden, in his Table-Talk, speaking of the Bible, says, 'The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the bishops Bible, as well as king James's. The translators in king James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.'

KING James's Bible is that which is now in universal use throughout this kingdom, both in churches, and private families. The text of this Commentary, is carefully copied from the pure and correct edition of J. Field; wherein all words not found in the original Hebrew copies, but that are added to make the sense complete in our own language, are printed in the *Italic* character.

THUS were the sacred Scriptures held in the highest veneration by persons most eminently distinguished for rank and wisdom in all ages of the world. Our own ancestors have likewise upon every occasion manifested the most profound reverence for the Holy Bible; and happy were it for us if we paid it the same pious regard: that we would give it its due weight in determining our religious controversies; be studious to enrich our minds with the knowledge of its awful truths, and to form our lives by the simplicity of its admirable precepts: that we would allow these sacred books the privilege at least, which we seldom deny to others of any merit; I mean, that of a serious and attentive reading, and we should find that they want nothing to recommend them, but their being thoroughly understood. It is true, they require many helps to a right understanding of them; but these helps are every where to be had; we abound with explanations and other treatises on the Scriptures, well intended for this purpose, and very useful in their kind. Above all, I would recommend a particular and attentive study of what is recorded by the Evangelists, and they will add an unutterable relish for the rest; *For they were written that we might believe that Jesus was the Christ, and that believing, we may have life through his name.* Amen! blessed Lord. So may it be to the humble compiler of this Commentary, and to those who do or may at any time peruse it, when his poor efforts are no more.

STRETTON,  
July 25th, 1777.

*Alex<sup>r</sup> Tortson*



# The FIRST BOOK of MOSES,

C A L L E D

## G E N E S I S.

### C H A P. I.

*God createth the heaven and earth; divideth the light from the darkness; separateth the superior from the inferior waters; supplieth the earth with vegetables; furnisheth the heavens with light; createth animals; and lastly, man.*

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters (a).

3 And God said, Let there be light: and there *was* light (b).

4 And God saw the light, that it *was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day (c).

6 And God said, Let there be a firmament in the midst of the waters; and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was so.

10 And God called the dry-land Earth; and

the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in it self, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in it self, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *be made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth;

18 And to rule over the day, and over the night, and divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life,

(a) The earth, when first brought into being, was a confused fluidity, or soft substance, without order, form, or beauty, and wholly covered with a thick darkness, till the *Spirit of God*, or the *energy* of the divine power, operated or moved upon the face of the waters, that is, upon that confused chaos or substance, to bring it into regular order and beauty, and to make it produce all those excellent and admirable things, both vegetable and animal, which are now upon the face of the earth. And this, as St. Augustine says, is not to be understood as if the Spirit of God actually moved in, or upon the waters, but that it was superior to, or above the chaos, ordering and disposing all things by its power and omnipotence. And by this *Spirit of God*, as Bishop Patrick, and others observe, is meant the Messiah, the Son of God; which explains the Evangelist St. John, who in the beginning of his gospel, says, that *all things were made by the Logos*, that is, the Word, or Son of God, whose almighty Spirit agitated the vast confused mass of matter, and put it into form.

(b) Great has been the triumph of sceptics and unbelievers, upon this declaration of Moses, *that there was light three days before there was any sun*, that luminary not being made till the fourth day; and numerous have been the conjectures of commentators, on this point. The objection seems to be founded on a gross misconception, that light is nothing more than an emanation from the sun, or some such body; according to which, there can be no light where there is no sun. But we are told, that in the *New Jerusalem*, Rev. xxi. 23. there is neither sun nor moon, yet there is no night, no darkness there. Is it not therefore easy to conceive, that God, the light of the world, might either sustain this light, in the first act of creation, by his own immediate power: or rather, that in consequence of

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that

and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 And God said, Let us make man (*d*) in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him (*e*): male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creep-

eth upon the earth, wherein *there is* life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

### C H A P. II.

*God ceasing from all his works, blesseth the seventh day: plants the garden of Eden; interdicts man from the tree of knowledge: and forms Eve from the side of Adam.*

**T**HUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work, which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

4 These *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens,

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

that original motion impressed on the chaotic mass, those particles of matter which we call fire being the lightest, strongest and most active of the elements, disuniting themselves from the grosser parts, ascended, and constituted that light, which, on the fourth day, was compressed and consolidated, if we may so speak, into the body of the sun, and other luminaries?

(c) So the night and the natural day made the first artificial day, which is a day and a night, or twenty-four hours: the word *evening* expresses the night, and *morning* the day; so that though, in the common acceptation, we understand by *day* that space of time only which contains the *light*, yet the true sense of the word implies both the night and the day. This verse in the Arabic version runs thus: *And God called the time of light Day, and the time of darkness Night; and when the night and the day had passed, One day.* This is undoubtedly the true sense of the passage.

(d) Man, or *earthly Man*, is in the Hebrew, *Adam*, so called of *adamah*, i. e. red mould, or earth; because, as Josephus says, our first parents were formed out of red earth, compounded together; for of that colour is virgin or true earth. Thus *Adam* became the name of the woman also; and of all mankind. See chap. v. 2. *Male and female created he THEM, and called THEIR name Adam.* In the same verse it is said, *Let them have dominion*; and in ver. 27. *Male and Female created be them.* So that what is said of Adam, refers to either sex; and consequently all the absurd objections relating to the woman's soul, and the like, are utterly groundless.

(e) Inanimate things, and things animate, but without reason or a capability to adore the Creator, had hitherto only been formed. The Creator, therefore, now brings into existence a *being*, in a degree resembling himself, at least

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 And the Lord God said, *It is* not good that the man should be alone: I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, *This is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and

his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

C H A P. III.

*The woman tempted by the serpent, eats the forbidden fruit, and gives her husband to eat with her. God rebukes them, and curses the serpent; announces proper punishment on Adam and Eve; drives them from paradise, and places the cherubim at the gate.*

**N**OW the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wife; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden; and I was afraid, because I *was* naked; and I hid my self.

least so far as endued with reason, with power to see, acknowledge, and confess the hand that formed him, and to pay Him, in consequence, a rational worship. In this, therefore, we may well conceive the similitude, or *likeness* of man to the Deity, to consist; namely, in the rationality of his soul, and his capability of religion and righteousness. St. Paul tells us that the image of God consists, 1st, in righteousness and true holiness; and 2d, in knowledge! See Eph. iv. 24. Col. iii. 10. Now by *knowledge*, may be understood pure, right, uncorrupt *reason*; as all moral rectitude, piety and goodness, are expressed by the words *righteousness* and *holiness*. These certainly are the great and distinguishing excellencies which assimilate man to God, and render him the great ornament, and *lord* of this his vast creation.—Oh what an august as well as pleasing idea of God, doth the survey of these his works raise in a contemplative mind! works so great in themselves, so beneficial to that race, whom he hath graciously appointed his vicegerents here below! and what gratitude should warm every human heart, that reflects on His benignity and stupendous magnificence, who was pleased to furnish a world with so many beauties and conveniences, for the accommodation of a creature favoured in the highest degree, though formed of the dust of the earth! favoured so highly as to be made in the image of the Creator; with a soul capable of resembling Him in purity and holiness; of participating with Him in everlasting happiness! Oh man, think of thy original, and be humble: think of thy dignity, and assert, by a life of virtue, the glorious prerogative of thy nature!

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life (*f*), and eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

## C H A P. IV.

*God hath respect to the offering of Abel, and rejects that of Cain: Cain kills his brother; God denounces the punishment of fratricide. The posterity of Cain, &c.*

AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken

(*f*) The reader must not understand this passage to express an apprehension in God, lest man should eat without his will, of the tree of life, and so live for ever independently of Him; which the words seem literally to infer: but that man, having after his fall a propensity to evil, and a free will to choose either the good or the bad, might possibly put forth his hand, and take of the tree of life, by which means he may live for ever. Though it may be difficult to understand every minute particular in this account of our first parents transgression; yet the main fact is sufficiently plain, that they fell from a state of tranquility and life, into a state of sin and death; that by these means *sin* entered into the world, and *death* by sin! Such were the consequences of their abuse of that *free-will* wherewith they



*GOD'S JUDGMENT UPON CAIN.*



*And he said, What hast thou done? the voice of thy brother's blood crieth  
unto me from the ground.*

*A fugitive and a vagabond shalt thou be in the earth.*

Gen IV. 10, 12



on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

#### C H A P. V.

*The genealogy, age, and death of the patriarchs descended from Adam by Seth, to Noah. Enoch pleases God, begetteth Methuselah, and is taken up to heaven.*

**T**HIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth, were eight hundred years: and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was not: for God took him.

they were invested, wherewith it was indispenibly necessary they should be invested to make them moral and accountable agents; and such is the origin of that evil, which we too sensibly feel, and universally deplore! Convinced, therefore, oh man, that thou hast a freedom to choose good or evil, life and death set before thee; convinced that thou hast a God, ready to crown thy proper choice with inestimable rewards; resolutely maintain thy integrity, and give not way to the insinuations of thy spiritual enemy, to the temptations of the world, or the flesh: fight the good fight; and perseveringly elect the better part. So when thy trial and conflict is over, the great Redeemer will graciously pardon thy defects, and welcome thee to the glories of that paradise, which lost by the first, was recovered by the second Adam; a better Adam, and a better paradise, as purchased by an inestimable price, the death of His mortal nature, who, through death, destroyed him that had the power of death, and thus opened the kingdom of heaven to all Believers!

25 And

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

#### C H A P. VI.

*The human race become generally corrupt. God determines to destroy them by a flood. Noah is commanded to build the ark. A description thereof.*

**A**ND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man; for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them; the same *became* mighty men, which *were* of old, men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart (g).

(g) The expressions of God's *repenting*, *grieving*, and the like, are only figurative, and adapted to our apprehensions; signifying, not any *change* in God himself, but only a *difference of event* with regard to us. Thus good parents, or princes, without any change in themselves, encourage or discourage, their respective children, or subjects, according as they change their behaviour for the better, or the worse. Thus laws themselves, which can have no *affection*, nor change of affection towards one person or another, yet vary their effect, themselves remaining unvaried. So when it is here said, *God repented*, *was grieved*, &c. the meaning is, that He was resolved to alter his conduct; and, as men, when they repent of any thing, are sorry for it, and endeavour to undo it, so was the Almighty determined to destroy man, whom He had created, and whose *change* from good to evil brought on these consequences from a God continuing ever the same. See Waterland's Scripture vind. part. i. p. 29. We must remember, that it is by way of analogy, or comparison only, that the nature and passions of men are ascribed to God.

(b) This ark was constructed according to the divine direction: its materials were *gopher-wood*, that is, *cypress-wood*; it is probable some of the *turpentine* species of trees, which abounds with *pitchy* and *resinous* particles, is meant, and very likely the *cedar*, or *cypress*; the wood of which, as Bochart has shewn, is very durable against worms and

7 And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 These *are* the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

14 Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch (b).

15 And this *is the fashion* which thou shalt make it of. The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark; and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: and every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, *two* of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind; of every creeping thing of

the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

## C H A P. VII.

*Noah enters the ark with his family, the whole animal race being admitted with him. The great deep is broken up; the cataracts of heaven are opened; the rain descends for forty days and forty nights; and prevails upon the earth an hundred and fifty days.*

**A**ND the Lord said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.

2 Of every clean beast (*i*) thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made, will I destroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah *was* six hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark; two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, ~~and~~ of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry-land died.

23 And every living substance was destroyed, which was upon the face of the ground; both

rot, and was used in building of ships anciently. Rooms were to be made in the ark, *kenim mansuonibus*, that is, *little mansions*, stalls, cabins, apartments for man and animals, to lodge them separately, as well as their necessary food. And it was to be pitched *within and without with pitch*; to be covered over with a bituminous substance, proper to repel the water. Its dimensions follow: it was to be in length 300 cubits; 50 in breadth; 30 in height: an immense capacity! for a *cubit* is the measure from the elbow to the fingers end, containing six hands breadths, or a foot and an half: so that 300 cubits make exactly 450 feet. There was to be a *window* made in the ark: concerning this window there have been great doubts: the word *tsér*, seems to imply "something to admit the light." Symmachus has it *something transparent*: and writers have thought that it must be understood in a *collective sense*, as they conceive it not likely there should have been but *one* window in so large a building: others, imagining that *light*, and *respiration* would be wanting within the ark, and that a window without would be of little consequence in that dark rainy time, have supposed, that this word *tsér* implies some perpetual *light* which was hung up in the midst of the ark, made of a proper composition; which light sent forth its rays centrally to all the parts of the ark, and, by its genial effluvia, cherished as well as enlightened every thing that had life in it. However ingenious this may be, I am rather apt to conceive, there were some windows, or one large one; since it is said, ch. viii. 6. that Noah opened the *window*, tho' it is true, a different word is used in the original: and perhaps it might be rendered properly a *window*, which will agree with what follows. The phrase, *in a cubit shalt thou finish it above*, refers to the ark, and not to the window, as has been generally supposed: it should be rendered and pointed thus; *thou shalt make a light to the ark*: {something by which light

man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

### C H A P. VIII.

*The waters decrease, the ark resteth on mount Ararat. Noah sends forth a raven; and afterwards a dove; and then departs himself from the ark. He builds an altar, and sacrifices to the Lord, who promises him not to destroy the earth any more in this manner for man's iniquity.*

**A**ND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark; thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh; both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

light and air may be communicated to the creatures within; *fac ut arca sit fenestrata luculentissimo*, says Junius, "let the ark be furnished with windows, to give light [and so air] abundantly." This appears a just interpretation.] *And thou shalt finish it* [the ark which is the immediate and the feminine antecedent] *above, with, or to a cubit*: that is, most probably it was to be covered with a roof, raised a cubit high in the middle; or the roof above was to be finished according to the measure of a cubit, which was the common measure of the whole work. Menochius has it, *in cubito consummabitur summum*: "in a cubit shalt thou finish the top or roof." The ark, say some, was to have a roof, rising in a shelving manner to throw off the rain, and made in such proportion as that the top of it should rise above the sides of the ark but one cubit, or a foot and an half. A door was to be set in the side of the ark, for the greater convenience of going in and coming out: and to make it more commodious for the reception of different creatures, it was to consist of three stories, each of equal height, that is, about fifteen feet high. And whoever will give themselves the trouble to calculate the contents of a vessel built in that manner, and in these proportions, will soon be satisfied, that its construction was not only the best fitted possible for the purpose, but that its capacity was absolutely sufficient for the end designed.

(i) By *clean beasts*, is meant all such as were appointed by God for sacrifice, and for which purpose seven pairs or couples of each were admitted into the ark; whereas the *unclean*, which consisted of the wild and voracious part were admitted only for the preservation of their species, for which end two couples of each were thought sufficient.

### C H A P.

## C H A P. IX.

*God blesseth Noah and his sons: permits them to eat flesh; forbids blood: constitutes the rain-bow the sign of his covenant: Noah is drunken and uncovered in his tent; he blesseth Shem and Japheth, and curseth Canaan.*

**A**ND God blessed Noah, and his sons; and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth; and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things:

4 But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish my covenant with you; and with your seed after you;

10 And with every living creature that *is* with you; of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud; and it shall be for

a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud (*k*):

15 And I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth over-spread.

20 And Noah began *to be* an husband-man, and he planted a vineyard:

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

(*k*) God hath always been pleased to appoint some outward and visible sign, of the inward and spiritual grace, conferred by his covenants with man: agreeable to which sense they should be severally understood. Where it is said, ver. 14. *When I bring a cloud, the bow shall be seen in the cloud*, it is not meant, that the bow shall be always seen, but at certain times, often enough to put men in mind of the promise, and to stir up their belief of it: and when it is said, ver. 15. *I will look upon it, that I may remember*, it is easy to observe, that this is spoken only after the manner of men; for the purposes of God are as immutable as his nature; and He, who cannot forget, needs no token or sign to put him in mind of his promise. This sign was for the comfort of man, not for the admonition of God: the meaning therefore is, that men might consider this bow as a signification that God hath obliged himself to this promise, and would certainly fulfil it. The opinions of expositors have been much divided, respecting the original of this sign; some conceiving that, as it arises from a natural cause, and as there were sun and rain before the deluge, there must have been *rainbows*, and consequently that it was now only appointed and constituted a sign. Bishop Warburton is of this opinion: "The bow, he says, was not then first set in the clouds, but then *FIRST* set as a token: in the case before us, the most *novel*, or most *supernatural*, appearance could add nothing to their assurance arising from



## C H A P. X.

*The posterity of the sons of Noah; Shem, Ham, and Japheth: from whom all men sprang, and by whom all countries were peopled.*

**N**OW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Ananiam, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, out of whom came Philistim, and Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and

the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood (1).

## C H A P. XI.

*Men build the city and tower of Babel: God confounds their language; and disperses them over all the earth. The posterity of Shem: Abram marries Sarai: Terah dies.*

**A**ND the whole earth was of one language, and of one speech.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

from the evidence of God's veracity. As, on the contrary, had the children of Noah been ignorant of that attribute of the Deity, such a phenomenon could have given no assurance at all. For what then served the rainbow? For the wise purpose so well expressed by the sacred writer, *for a token of the covenant*; that is, for a memorial or remembrance of it throughout all generations." Le Clerc observes that, in "the appointment of tokens, or giving of pledges, the thing itself is not considered, but only according to what it is made by agreement: so the rainbow, naturally indicating nothing but rain where it appeared, became, by the divine appointment, a token of his promise and good-will." Many however, believe, that the rainbow was not only then first appointed, but then first existed, when thus appointed a *figu*; and they think that very probably the clouds might not have that peculiar disposition before the flood, which is requisite to the production of the rainbow. Whiston and Burnet, however they disagree in other particulars, both are agreed, that there was no rainbow before the flood: and I must confess, that the words of the sacred writer seem to countenance this opinion, *I do set my bow in the cloud, when I bring a cloud, the bow shall be seen in the cloud*. Now, if the bow had been *set*, or *placed*, in the heavens before, or had been seen in the clouds, these expressions, one would imagine, should have been varied. God calls it *my bow*, either as his workmanship, or as his appointed and sacramental *figu*.

3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth (*m*).

10 These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two

hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died, before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

## C H A P. XII.

*God commandeth Abram to depart from his country; promising him that a great nation shall spring from him, and that all the families of the earth shall be blessed in him. He is driven by a famine into Egypt; where Sarai is taken from him, but quickly restored.*

**N**OW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

(1) The grand cause of the corruption, which brought on the deluge, was the intermarriage of the virtuous sons of Seth with the idolatrous daughters of Cain. For it happened, in that mixture (what has always fallen out in following ages, when an holy nation mingled with a profane) that the holy adopted the wicked manners of the profane nation. We learn hence the danger of an intercourse with the wicked and ungodly; and particularly in so close an union as the marriage state; to which whoever are led by mere sensuality, may reasonably expect great disquietude and distress. The imagination cannot be struck with a more dreadful spectacle, than that of the whole earth, and all mankind, buried under the waters: a spectacle, which presents to the mind ideas still more affecting, when it stands before the tribunal of conscience and religion: in those ordinary corrections wherewith God visits man, the reflections upon our bodily toils are softened by the spiritual advantage they procure us: but here there was no room for any hopes; the plague of the deluge was inflicted by a justly-incensed God: it was the effect of a general depravation. What then, did all the *souls* perish that were swept away by it? God forbid, that we should presume to think of determining a

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

10 And there *was* a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that when Abram *was* come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman *was* taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

### C H A P. XIII.

*Abram returns out of Egypt. A contention arising between the shepherds of Lot and Abram, they separate; Lot pitches his tent in the plain of Jordan, Abram continues in Canaan: God promises him an innumerable offspring.*

**A**ND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 And Lot also which went with Abram, had flocks, and herds, and tents.

6 And the land *was* not able to bear them, that they might dwell together: for their substance *was* great, so that they could not dwell together.

7 And there *was* a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

point like this! They are in the hands of their God. Let us only improve the solemn admonition; and take heed, lest by presumptuous guilt, we draw down the just vengeance of a *merciful* God upon us. It is a gracious declaration, that the earth we inhabit shall no more be destroyed by a flood; a truth, which the experience of many ages hath now attested. But reflect, oh my soul! that a day is coming, in which this earth shall be destroyed by a more consummate destruction, when all its works shall be burnt up, and the final fate of all men be fixed! An event, which is sufficient to alarm all thy thoughts, to withdraw thy affections from so transitory, so perishing a scene, and to fix them on that new heaven and new earth, wherein dwelleth righteousness; and where those, with whom God hath *established his covenant*, shall ever live in bliss with Him, who is seated on the throne, round which the token of grace, the *rainbow*, shineth like an emerald; and before which they continually cry, (oh may we too join the everlasting song!) "*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created!*" Revel. iv.

9 Is not the whole land before thee? separate thy self, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan (*n*), that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and sinners before the Lord, exceedingly.

14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and south-ward, ~~and~~ east-ward, and west-ward:

15 For all the land which thou seeest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

C H A P. XIV.

*Four kings having conquered five kings of Canaan, take Lot captive. Abram, with his servants, pursues and vanquishes them, and delivers Lot. Melchisedek blesteth Abram.*

**A**ND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt-sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela. (the same *is* Zoar;) and they joined battle with them in the vale of Siddim:

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

10 And the vale of Siddim *was* full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother *was* taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

(*m*) If this word (*language*) in the first verse, imports not only *speech* but *sentiment*, the confusion here occasioned by the Lord amongst them must have been in both: He not only occasioned a confusion and dissension in *sentiment* amongst them, but also a confusion in their language, or speech, inasmuch that one man was not able to understand what another said: and if *shape*, *lip*, may be supposed to refer more especially to their pronunciation, as *debrim* does to their *words*, we may easily conceive, I apprehend, how such a confusion might be introduced, a confusion in their pronunciation of such sort as would render them unintelligible to each other. But indeed we have no business to examine into the manner how this might be occasioned, when we consider, that it was the immediate work of God; who, doubtless, by a thousand means could have effected this end, to which we ourselves can find many causes adequate: nor does there appear either more improbability, or more difficulty in occasioning such a confusion in language, or pronunciation, than of giving the power of speaking all languages to men utterly unskilled in them. See Acts ii. Certain however it is, that the confusion produced the end proposed by God, and brought on that *dispersion* and *division* of mankind, which was a natural consequence of division either in language, or sentiment, those who understood the same

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

#### C H A P. XV.

*Abram believes God, who promises him a seed which shall equal the stars in number. He is commanded to prepare victims; falls into a deep sleep, and hears God foretelling the future condition of his posterity: the covenant is renewed.*

**A**FTER those things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward<sup>(o)</sup>.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

4 And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.

6 And he believed in the Lord; and he counted it to him for righteousness.

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them, and they shall afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy father's in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

18 In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given

same language, and were of the same sentiments, naturally uniting together. So the earth came to be peopled: these men gradually separating, most probably by joint consent, and the generality of them leaving the city and tower they had begun to build, which from that event, was called *Babel*, or *confusion*: and thus did the Lord scatter or disperse them over all the earth; that is, by means of this event, He caused them to be dispersed; the Scripture frequently applying that directly to God, which is only the consequence of his agency. See Wotton's Disc. on the Confusion of Languages.

(u) This verse has much perplexed the commentators, especially as it stands in our version, where, *as thou comest unto Zoar is joined to, the land of Egypt*, when the first inspection of a map will shew, that they cannot refer to the land of Egypt. Howbigant therefore translates it thus: *Then Lot lifted up his eyes and beheld all the plain of Jordan; but before the Lord had destroyed Sodom and Gomorrah, it was all, as thou goest to Zoar, well watered even as the garden of the Lord, and as the land of Egypt.*

(o) This is the first time that this expression occurs, *deber Jehovah, the Word of Jehovah*, which many imagine to be characteristic of the second divine person, who is the WORD, John i. 1. And possibly it is first used here, as the



this land, from the river of Egypt unto the great river the river Euphrates :

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## C H A P. XVI.

*Sarai, being barren, giveth Hagar her hand-maid to Abram : whom afterwards she treats hardly, having been despised by her. The angel of the Lord recalls Hagar, who had fled from her mistress, and foretells the birth of Ishmael. Ishmael is born.*

**N**OW Sarai Abram's wife bare him no children : and she had an hand-maid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing ; I pray thee go in unto my maid ; it may be that I may obtain children by her : and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived : and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee : I have given my maid into thy bosom ; and when she saw that she had conceived, I was despised in her eyes : the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand ; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur :

8 And he said, Hagar, Sarai's maid, whence camest thou ? and whither wilt thou go ? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her,

Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael ; because the Lord hath heard thy affliction.

12 And he will be a wild man ; his hand will be against every man, and every man's hand against him : and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, Thou God, seest me : for she said, Have I also here looked after him that seeth me ?

14 Wherefore the well was called Beer-lahai-roi ; behold, it is between Kadesh and Bered.

15 And Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

## C H A P. XVII.

*God renews the covenant with Abram : changes his name, and institutes circumcision : he promises Sarah a son within the year : Abraham and Ishmael are circumcised.*

**A**ND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face : and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram : but thy name shall be Abraham ; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee ; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their

the chapter contains a prophetic account of Abram's posterity, which this Word of the Lord delivered, in a vision, says our translation ; whence the generality of commentators suppose, that this was either a vision of the night, when Abram was asleep ; or such an *ecstatis trance*, as that of St. Peter's, mentioned Acts x. 10. or of St. Paul's 2 Cor. xii. 2. But neither of these appears true, as Abram is represented not only *awake*, but acting entirely as such throughout the whole transaction.

(p) It seems to follow very plainly from the foregoing verses, as well as from this, that nobody could possibly belong to Abram's family, who did not submit to this rite ; but then, it follows as plainly, that the blessings of this Abrahamic covenant were not by any means confined to his descendants only ; all, who would embrace the terms and accept the sign of that covenant, might share in its advantages. The eighth day was appointed for this operation, that parents might see it duly performed, at a period least dangerous to the infant : and it was to be performed no sooner than on the eighth day, because, say the Jewish writers, the infant was not looked upon as perfect till that time : for which reason animals were not to be offered to God, till the eighth day after their birth, Exod. xxii. 30. Dr. Delaney remarks

generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your fore-skin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant (*p*).

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him

for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac; which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years o'd, when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

#### C H A P. XVIII.

*The Lord appears again to Abraham; renews the promise of a son by Sarah. The destruction of Sodom is revealed to Abraham; he intercedes for that city, which God promises to spare, if ten righteous should be found in it.*

**A**ND the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

marks that Aristotle observes, that 'most infants die before the seventh day, and for that reason men gave them names on that day, as more confiding in their health.' Had God appointed circumcision earlier, the ordinary mortality of children from other causes had infallibly been imputed to this rite; and had He deferred it much longer, the growing fondness of parents would often delay, and perhaps, in the end, defeat the institution. We are told farther, that if parents neglected to circumcise, certain officers, called the *house of judgment*, were bound to do it; and if they did it not, through ignorance of the parents neglect, the child, when he came of age (that is, was thirteen years old) was bound himself to get it done. Which, if he omitted, then was to take place, what is mentioned in this verse: for it cannot be supposed, that the child should be cut off merely for a neglect which it could not prevent; and therefore we must understand, that he who, when he came to years of discretion, omitted this right, *should be cut off from his people*, i. e. should be separated from all the benefits and privileges that people enjoyed through the covenant, which God had made with them, whereof circumcision was the sign, and which, whosoever refused, he consequently broke the covenant, omitting to do his part, and therefore having no right to expect that God should perform his. This appears the plain and natural sense of the passage; and thus interpreted, it plainly comprehends all *spiritual* as well as *temporal* loss, since both temporal and spiritual blessings are contained in the covenant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest your selves under the tree (*q*).

5 And I will fetch a morfel of bread (*r*), and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree: and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, and well stricken in age: and *it* ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old?

14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous:

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee: Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Perad-

(*q*) It was a custom to wash the feet of guests, deduced, says Mr. Locke, from the earliest times to the apostles days; see ch. xix. 2. xxiv. 32. Judg. xix. 21. Hence St. Paul appoints widows to be chosen, 1 Tim. v. 10. *if they have lodged strangers, if they have washed the saints feet*. See Luke vii. 44. John xiii. This must have been a great refreshment in those hot countries, where men travelled bare-footed, or in sandals only. *Rest yourselves under the tree, the oak, or shady grove of oaks, where Abraham's tent was fixed.* The heat of the country here again must be considered, which rendered such a shady situation most delightful. Hence that phrase in Scripture, of every man's *sitting under his own vine and his own fig-tree*.

(*r*) He promises little, and performs much; a true model of liberality. Under *bread* is comprehended here, as in many other places, *food or eatables* in general. *For therefore are you come*, i. e. for the purpose of hospitable refreshment. See ch. xix. 8. where the same phrase is used, and implies, "for the purpose of hospitable entertainment and security."

venture ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: And Abraham returned unto his place.

### C H A P. XIX.

*Lot entertains two angels, who conduct him, with his wife and two daughters, out of the city which was about to be destroyed. Brimstone and fire fall from heaven upon Sodom and Gomorrah. Lot's wife becomes a pillar of salt. Lot flies from Zoar to the mountains.*

**A**ND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great:

so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place: because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Hasten thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah (*s*) brimstone and fire from the Lord out of heaven:

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

(*s*) Which are only mentioned as being the principal cities, though all the rest, which were in the plain, were consumed: Strabo says, that there were no less than thirteen of these cities, upon which this fire and brimstone, these sulphureous flames descended, like floods of rain from heaven: or as Salvian glosses it, God rained hell from heaven upon an impious people. "A most hideous shower, or rather storm of *nitre*, sulphur or *bitumen*, mingled with fire, (says Bp. Patrick) fell upon this country, and, as the tradition was among the heathen, accompanied with a dreadful earthquake, which made an irruption of those bituminous waters, whereby the country was turned into the *salt*, or Dead-sea; so Strabo, l. xvi. in his description of that lake. But Tacitus, who was better informed, says these cities were burnt by the stroke of thunderbolts from heaven, *fulminum jactu arsisse*: and a little after, were set on fire and consumed by lightning, *igni caelesti flagrosse*."

26 But his wife looked back from behind him, and she became a pillar of salt (*r*).

27 And Abraham gat up early in the morning, to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

## C H A P. XX.

*Sarah is taken from Abraham by Abimelech, king of Gerar, whom God threatens with death, unless he restores her. Abimelech restores her, excusing himself to God, because he believed her to be the sister, not the wife of Abraham.*

AND Abraham journeyed from thence toward the south-country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also with-held thee from sinning against me: therefore suffered I thee not to touch her,

7 Now therefore restore the man *his* wife; for he *is* a prophet (*u*), and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were fore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

(*r*) As she looked back, or delayed, the storm overtook her; the lightning struck her dead, and stiffened her in the place where she stood, while the nitro-sulphureous matter, which descended, wrapped her body so thick around, as to candy it into a substance hard as stone, and left it like a pillar, or statue of metallic salt, which some affirm they have seen between Mount-Engedi and the Dead-sea. This seems an easy solution of the matter, and I humbly think, far more consentaneous to the letter of the Sacred History, than that of others, who would understand by a *pillar of salt*, "a lasting monument". I am sensible that this is a point upon which learned men are much divided: but thus much I think is highly credible upon the whole, that Moses's account of this matter is true, according to the very letter of the text; that Lot's wife became a real statue, and that this statue lasted many ages; lasted at least, till a new revelation from heaven, the revelation of Jesus Christ, made this monument less necessary. And as to the difficulty of salt's continuing undissolved in the open air so long, it is well known to naturalists, that rocks of salt are as lasting as any other rocks, nay more so; and that houses are built of them. And as thunders offend all animals, which it strikes, in one instant,

12 And yet indeed *she is* my sister; *she is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprov'd.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

#### C H A P. XXI.

*Isaac is born, is circumcised and weaned. At Sarah's request Hagar is driven out; to whom, wandering in the wilderness, an angel promises that Ishmael shall be the father of a numerous posterity. Abimelech and Abraham make a covenant.*

**A**ND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken:

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and

Abraham made a great feast the *same* day that Isaac was weaned (*w*).

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs;

16 And she went, and sat her down over-against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over-against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23 Now therefore swear unto me here by God,

instant, and leaves them dead in the same posture in which it found them alive, there is no sort of difficulty in conceiving how this unhappy woman's body, being prepared by heat, and penetrated and incruited with salt, might long subsist as a statue of salt, in the very posture in which this judgment from heaven found her. Nor are we without examples of such changes in other writers and historians of undoubted credit. Give me leave to add, that this change of Lot's wife was not occasioned barely by her looking back, but by her *loitering* unseasonably behind her husband: for 'tis clear enough, from ver. 22. that this vengeance from heaven did not begin till Lot was entered into Zoar: consequently his wife could not have been affected by it, had she not both looked back and stayed unseasonably in the plain, contrary to the express command given by the angel.

that



that thou wilt not deal falsely with me, nor with my son, nor with my son's son : *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned..

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing : neither didst thou tell me, neither yet heard I of it, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech : and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves?

29 And Abimelech said unto Abraham, What *mean* these seven ew-lambs which thou hast set by themselves.

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba : because there they sware both of them.

32 Thus they made a covenant at Beer-sheba : then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

34 And Abraham sojourned in the Philistines land many days.

### C H A P. XXII.

*Abraham, being commanded to offer up his son Isaac, when stretching forth his hand to slay him, is prevented by the angel of the Lord. Abraham offers up a ram, in the stead of his son : God establishes his covenant by an oath with Abraham ; who is informed of the children of Nahor.*

**A**ND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, *here* I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son ; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife : and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father : and he said, Here *am* I, my son. And he said, Behold the fire and the wood ; but where is the lamb for a burnt-offering ?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering : so they went both of them together.

9 And they came to the place which God had told him of ; and Abraham built an altar there ; and laid the wood in order ; and bound Isaac his son, and laid him on the altar upon the wood (*x*).

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt-offering ; in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son* :

(a) This is the first place in Scripture where the word *prophet* occurs ; and Abraham is the first to whom that appellation is given. It is evident, as Houbigant remarks, that, as it is added, *he shall pray for thee*, the word *prophet* contains the idea of a person acceptable to God, who can ask and obtain pardon for men. In Exodus, vii. 1. a *prophet* is a person who speaks for another as his interpreter, as his mouth. The foretelling of future things does not appear to have been yet contained in the word, unless perhaps Abraham foretold future things by actions, if not by words. The Greek *prophetes*, a prophet, signifies immediately *one that speaks for another* : and the Hebrew *nebia*, signifies a person that speaks something in an eminent and extraordinary manner. As *prophets*, or those who *spoke for* and as commissioned by God, foretold future events in his name, hence the word *prophet* came to imply not only a person who has familiar intercourse with God, who is authorized to declare his will, who by his prayers could obtain special blessings from others, but also a discloser of future events. Jer. xiv. 11. xv. 1. xxvii. 18. Psal. xcix. 6.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men: and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

### C H A P. XXIII.

*Sarah dies. Abraham agrees with the children of Heth for the possession of a burying-place; and buries Sarah in a cave of the field of Machpelah.*

AND Sarah was an hundred ~~and~~ seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou *art* a mighty prince amongst us: in the choice of our sepulchres bury thy dead: none of us shall withhold from

thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed unto Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees

(w) It is uncertain how long they suckled children in those days; some suppose, and they ground their opinion on the words of the mother in 2 Macc. vii. 27. that they were weaned at the age of five years: but Parker observes, "that it was the usage of various nations from time immemorial, solemnly to *initiate* their children, and especially if it was the *first-born*, and a son, by certain festival rites, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mother's breast. This was done generally when they were about two years old, and had got over the chief difficulties and infirmities of infancy." See his 24th Occas. Annot.

(x) It appears from hence, amongst other circumstances, that Isaac must have been full-grown at this time. Josephus reports him to have been twenty-five: it appears probable that he was more: there was about thirty-seven years from his birth to the death of Sarah; so that it is not unlikely, that in age, as well as in bearing the wood, on which he was to be sacrificed, he represented Christ, who bore his own cross, and was above thirty years old. It is also observed, that Isaac, being of this age, must have voluntarily submitted to be *bound* and sacrificed by his father, as so old a man could not have had strength sufficient, had Isaac resisted. Josephus puts a pathetick speech into Abraham's mouth on the occasion, and describes Isaac's submission as the result. But nothing can be conceived more pathetic and affecting than the plain narrative here given by Moses; the natural and melting enquiries of Isaac, the resolved, yet tender replies of the father. Here too we may discern in this willing oblation of Isaac, a figure of His oblation, who freely gave himself to die for human salvation.

that

that *were* in the field, that *were* in all the borders round about were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city (y).

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

#### C H A P. XXIV.

*Abraham sends his eldest servant to his relations, to take a wife for his son Isaac. Rebekah meets the servant, who is hospitably entertained by Bethuel. She is delivered to him, and he returns with her, with all speed, to Isaac.*

**A**ND Abraham was old and well stricken in age: and the Lord had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master *were* in his hand:) and he arose and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto thy master.

15 And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, Whether the Lord had made his journey prosperous, or not.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring,

(y) See ver. 10. and ch. xix. 1. The authors of the Universal History observe, that gates of cities in those days, and for many centuries after, were the places of judicature and common resort. Here the governors, or elders of the city, met to hear complaints, administer justice, make conveyances of titles and estates, and to transact all the affairs of the place, whence that verse in the Psalms, *They shall not be ashamed when they speak with their enemies in the gate*, i. e. when they are accused by them before the court of magistrates. It is probable, that the room, or hall where the magistrates sat, was over the gates, because Boaz is said to go up to the gate. The like did David, when he went to weep for the death of Absalom. How considerable they became in time for largeness and sumptuousness, appears by the two kings of Israel and Judah being present at one of them in all their royal splendor, and convening thither four hundred priests of Baal, besides their own guards and officers. It seems as if these places had been at first chosen for the convenience of the inhabitants, who being all husbandmen, and forced to pass and repass, morning and night as they went and came from their labour, might be more easily called as they went by, whenever they were wanted to appear in any business.

of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the Lord.

27 And he said, Blessed *be* the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant:

35 And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house,

and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little *water* of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the Lord hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Mileah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the Lord, *bowing himself* to the earth.

since. These gates were likewise markets for provisions like those of the Romans, as appears by the prophet Elijah's foretelling an incredible plenty to happen the next day in the midst of a famine, at the gates of Samaria; what the number of magistrates were, how far their power extended, and how many orders of them there were, is not to be gathered from Scripture; only it is plain there could be but few of the latter, since in the time of Joshua we can find but four sorts of them, *viz.* the elders, the heads of the people, the judges, and the officers. Abraham therefore could not make his purchase from Ephron the Hittite, without having recourse to the city-gates.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few days*, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way: send me away that I may go to my master.

57 And they said, We will call the damsel and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south-country.

63 And Isaac went out to meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail and covered her self.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

## C H A P. XXV.

*Abraham takes Keturah to wife: the sons of Keturah. Isaac is made heir: Abraham dies. The sons of Ishmael; Ishmael dies. Rebekah brings forth twins: Esau sells his birth-right to Jacob.*

**T**HEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephraim, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) east-ward, unto the east-country.

7 And these *are* the days of the years of Abraham's life which he lived; an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age; an old man, and full of years; and was gathered to his people (z).

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 Now these *are* the generations of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Abdeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

(\*) The same is said of Ishmael, Isaac, Jacob, Moses, Aaron, &c. and in other places of Scripture the faithful are said to be gathered to their *fathers*, Judg. ii. 10. Acts xiii. 36. Gen. xv. 15. Expressions which must refer to the soul, not the body. Jamieson has very justly observed, that the phrase here cannot refer to Abraham's body, for that was deposited among strangers in Canaan, and not in Chaldea among his ancestors. It must therefore refer to the soul, which is plainly intimated by this expression to be immortal, and to subsist in a separate state, after its union with the body is dissolved. Wherefore the promise, by which Abraham was assured of perfect happiness, does equally require that his soul should be capable of immortality, and his body of resurrection: of which high blessings, if we wish to partake with him, and to have a place in *his bosom*, in the paradise of God, we must diligently walk in the steps of his faith, and cheerfully resign all things, however dear, at the call of that God, who is able to reward all those who diligently seek him.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; yr twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred ~~and~~ thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and he died in the presence of all his brethren.

19 And these are the generations of Isaac Abraham's son: Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the Lord.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like a hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birth-right do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birth-right unto Jacob (a).

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

### C H A P. XXVI.

*Isaac, by God's command, sojourns in Gerar. He conceals his marriage there. The Philistines contend with him about the wells he had digged. Abimelech makes a covenant with him. Esau marries wives of the Canaanites.*

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed:

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar:

7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

(a) To judge rightly of the *profaneness* of Esau, (Heb. xii. 16.) we must consider what rights were attached to primogeniture. Now these were, 1st, Pre-eminence over the rest of the family. 2dly, A double portion of the paternal inheritance. 3dly, The priesthood. 4thly, The paternal blessing, the blessing which contained the promise of the seed, in which all nations of the earth were to be blessed; privileges not confined to a person's self, but descending to his posterity. Whatever doubt there may be amongst the learned concerning the former, the latter incontestably belonged to the birth-right; and in this view, we want no further proof of Esau's profaneness. 'The Apostle to the Hebrews,' says Bishop Sherlock, 'accounts it profaneness in Esau, that he sold his birth-right; it must be because he sold the blessing of Abraham, and the promises of God; upon any other account there is no room for his charge; for it was never reckoned profaneness to sell mere temporal rights, nor was Esau excluded from the blessings of the temporal promises by that scandalous bargain.' See Use and Intent of Prophecy, p. 117.



10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred-fold: and the Lord blessed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Eshek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

## C H A P. XXVII.

*Jacob, clothed in the garments of Esau, is blessed by Isaac. Esau, hearing of Jacob's action, is full of anger, and earnestly requests a blessing from his father. His father confirms the blessing given to Jacob; foretells that Esau should be his servant, but that he should afterwards break his yoke from off his neck.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: And he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: And Esau went to the field to hunt for venison, and to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will

make them savoury meat for thy father, such as he loveth :

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver ; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son : only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother : and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father : and he said, Here *am* I ; who *art* thou, my son ?

19 And Jacob said unto his father, I *am* Esau thy first-born ; I have done according as thou badest me : arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son ? And he said, Because the Lord thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not

22 And Jacob went near unto Isaac his father, and he felt him ; and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands : So he blessed him.

24 And he said, *Art* thou my very son Esau ? and he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may

bless thee. And he brought *it* near to him, and he did eat : and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the Lord hath blessed.

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine :

29 Let people serve thee, and nations bow down to thee ; be lord over thy brethren, and let thy mother's sons bow down to thee : Cursed *be* every one that curseth thee, and blessed *be* he that bleisseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting :

31 And he also had made savoury meat, and brought it unto his father ; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou ? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly, and said, Who ? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him ? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob ? for he hath supplanted me these two times : he took away my birth-right ; and behold, now he hath taken away my blessing : and he said, Hast thou not reserved a blessing for me ?

27 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him : and what shall I do now unto thee, my son ?

(b) The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger, and by thy sword shalt thou live, and shalt serve thy brother. Esau himself might be said to live much by the sword, for he was a cunning hunter, a man of the field, ch. xxv. 27. He and his children got possession of mount Seir by force and violence, by destroying and expelling from thence the Horites, the former inhabitants, Deut. ii. 22. We have no account, and therefore cannot pretend to say, by what means they spread themselves farther among the Arabians : but it appears, that upon a sedition and separation, several of the Edomites came and seized upon the south-west parts of Judea during the Babylonish captivity, and settled there ever afterwards. Both before and after this, they were almost continually at war with the Jews ; upon every occasion they were ready to join with their enemies ; and

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even me* also, O my father. And Esau lift up his voice, and wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck (*b*).

41 And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran:

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

## C H A P. XXVIII.

*Isaac directs his son Jacob to take a wife from the family of Laban. Jacob sees in a dream a ladder reaching up to heaven, with the angels of God ascending and descending upon it. Awaking from sleep, he adires the vision, and vows the tenth to God.*

**A**ND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

and when Nebuchadnezzar besieged Jerusalem, they encouraged him utterly to destroy the city, saying, *raise it, raise it, even to the foundation thereof*, Psal. cxxxvii. 7. And even long after they were subdued by the Jews, they still retained the same martial spirit; for Josephus in his time giveth them the character of 'a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes, at the least adulation of those who beseech them, beginning war, and hastening to battles as it were to a feast.' And a little before the last siege of Jerusalem, they came, at the entreaty of the zealots, to assist them against the priests and people, and there, together with the zealots, committed unheard-of cruelties, and barbarously murdered Ananus the high-priest, from whose death Josephus dateth the destruction of the city. Bishop Newton.

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

13 And behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed:

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not.

17 And he was afraid; and said, How dreadful

is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace: then shall the Lord be my God.

22 And this stone, which I have set for a pillar, shall be God's house(c): and of all that thou shalt give me, I will surely give the tenth unto thee.

### C H A P. XXIX.

*Jacob is kindly received by Laban: he loves Rachel, and serves seven years for her. Laban substitutes Leah, the elder sister, in Rachel's stead; but afterwards gives Rachel in marriage to Jacob, for whom also he serves seven years. Leah bears Reuben, Simeon, Levi, and Judah.*

**T**HEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? and they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day, neither

is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth: then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel;

(c) Not that he intended, as Le Clerc observes, to erect any building in the place, but only that by coming and worshipping there, he would appropriate this stone to the service of God; and probably build an altar there. For in these early times they adored God under the open canopy of heaven, and groves or mountains were all their temples: and we may observe, that it has been usual in all ages of the world to consider such sacred scenes, or theatres of devotion, as receptacles or habitations of the Divinity, on account of that divine presence, or intercourse with God, which pious minds enjoy in acts of immediate worship. Superstition at length abused this relative sanctity into a notion of the Divine Presence being confined to statues, temples, and consecrated houses.

(d) This appears to have been a mere shift, as we read of no such custom; or, had the fact been true, he ought to have informed Jacob. *Fulfil her week*, i. e. perfect this marriage with Leah, by keeping the solemnity of seven days feasting, which seems to have been the space allowed for marriage feasts; and this done, thou shalt solemnize thy marriage with Rachel also, on condition of serving me seven years for her also. It appears beyond all dispute, that he was married immediately to Rachel; and not, as Le Clerc and others suppose, after serving the other seven years: the subsequent

and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give me my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born (*d*).

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And when the Lord saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely, the Lord hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

*Jacob begets Dan and Naphtali, of Bilhah: Gad and Asher, of Zilpah. Leah brings forth Issachar, Zebulun, and Dinah. Rachel brings forth Joseph: Jacob desires to depart from Laban, who again agrees with, and retains him.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes (*e*).

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrake's also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

subsequent history, the birth of the children, &c. abundantly prove that he married Rachel at the same time with Leah. Selden's paraphrase is, 'marriages are to be celebrated, according to custom, by a seven days' feast: complete this marriage which thou hast begun with Leah; and then, upon condition of another seven years' service, thou shalt marry Rachel also, and keep her wedding feast seven days.'

(*e*) What these mandrakes were, commentators have frequently disputed; the greater part of them agree, that they were an apple of delicious flavour, and rarely to be found in that country. Dr. James, in his Medicinal Dictionary, asserts, that mandrake apples are both esculent and sweet-scented. 'We need not, therefore,' says he, 'search for any other interpretation of the Hebrew word *dudaim*, which Reuben brought to his mother Leah; and since, as the ancients assure us, the seed of the mandrake, taken inwardly, purges the uterus, it is probable that Rachel, being acquainted with this property of the seed, might be very desirous of these apples, that, after cleansing by these means, she might be the better disposed to conceive.'



16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived and bare a son; and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The Lord shall add to me another son.

25 And it came to pass when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience, that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. (f)

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown amongst the sheep, and gave them into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hazel and chestnut-tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

(f) Jacob's bargain was this; that all the party-coloured sheep and goats should be removed from Laban's flocks under his care, and that he would from that time require for his wages only such party-coloured ones as should be produced by the white or uniformly coloured cattle. A bargain apparently so advantageous, that Laban joyfully acquiesced in it, verse 34. and accordingly the division was made, and the flocks were separated three days journey from each other, that they might have no intercourse. The bargain too was no less acceptable to Jacob, as it would afford a visible demonstration of God's interposition in his behalf, and consequently a full proof of his *righteousness*, verse 33. his fair and just dealing with Laban.

## C H A P. XXXI.

*Jacob, having communicated his design to his wives, departs secretly from Laban with his family and flocks. Laban pursues and overtakes him at Gilead. After mutual recriminations, they make a covenant together.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle *were* ring-straked, speckled, and grised.

11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see; all the rams which leap upon the cattle *are* ring-straked, speckled, and grised: for I have seen all that Laban doth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said

unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's (*g*).

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled,

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you

(*g*) What we render *images*, is in the Hebrew *teraphim*, Laban calls them *alei*; his *gods*. They were a kind of penates, or household gods, says Shuckford, to which they directed their worship as symbols of the Divinity, and which they consulted as oracles. That they were used as instruments of divination in after-times, appears from Ezek. xxi. 21. Thus they somewhat resembled the Arabian talismans, which being made under such or such constellations, were supposed to receive their heavenly influences, and served as oracles. Some think they were of a human shape, because we read, 1 Sam. xix. 13. that Michal put one of these teraphims into David's bed, that it might pass for him. But Laban's teraphim must have been of a very small size, since Rachel hid them under the camel's furniture, and sat upon them. Some think they were representations of angelical powers, (teraphim and seraphim being the same, only with the change of a letter) who were imagined to declare the mind of GOD; and that they were made in imitation of the Shechinah, or Divine Presence, that appeared to Abraham's family. See Spencer Dissert. de Urim & Thummim. chap. iii. sect. 7, 8. Others think they were images of their ancestors, or little pillars inscribed with the names of the founders of the family, which were valued as we do family pictures.

F

hurt:

hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods.

31 And Jacob answered and said to Laban, Because I was afraid; for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servant's tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts*, I brought not unto thee: I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 And Laban answered and said unto Jacob, *These* daughters are my daughters, and *these* children are my children, and *these* cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children, which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us; See, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

## C H A P. XXXII.

*The angels of God meet Jacob; he sends messengers to Esau, with presents to soften him. Jacob wrestles all night with God, and is thence named Israel.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

5 And I have oxen, and asses, and flocks, and men-servants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying,

ing, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left, shall escape.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold also, he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau when ye find him:

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease

him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone: and there wrestled a man with him, until the breaking of the day (b).

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name: And he said, Wherefore is it, that thou dost ask after my name? and he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh, in the sinew that shrank.

### C H A P. XXXIII.

*The friendly meeting of Jacob and Esau: Esau at first refuses; but, being much urged, accepts his brother's present. Esau returns to Seir; Jacob goes to Succoth, and purchases a field of the sons of Hamor.*

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their chil-

(b) From the prophet Hosea, ch. xii. 5. it appears undeniable, that this *man* or *person*, who wrestled with Jacob, was the same with *him* who appeared to him at Beth-el; that is, the second divine person, who assumed probably an human form, and whom the prophet calls *the Lord God of hosts, the Lord is his memorial*. This is equally evident from the name which Jacob gives the place where this transaction happened, *Peni-el, the face of God*; from the reason of the name, *for I have seen God (el) face to face*, ver. 30. and from the name which that divine person gave to Jacob, *Isra-el*, ver. 28. of which we shall say more hereafter. Such being the *person*, we may reasonably enquire the meaning of the transaction: now Bishop Warburton (Divine Legat.) observes that 'information by *action* was at this time a very familiar mode of instruction, and the deficiencies of languages were supplied by significative signs. If we turn back

dren foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lift up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the hand-maidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this *drove*, which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough; my brother, keep that thou hast unto thy self.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me: And he said, What needeth it? let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

to Jacob's prayer, and consider the circumstances he was in when it pleased God to wrestle with him, we may perceive that God's intention was to inform him of the happy issue of his adventure, and that his petition was granted by a significative action. But as this is not followed by an express explanation, this circumstance in Jacob's history has afforded abundant mirth to illiterate libertines, and manifested their ignorance likewise: for this *information by action* concerning only the actor, who little needed to be told the meaning of a mode of instruction, at that time in vulgar use, hath now an obscurity, which the Scripture relations of the same mode of information to the prophets are free from, by reason of their being given for the use of the people to whom they were to be explained.

18 And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-clohe-Israel.

### C H A P. XXXIV.

*Dinah is ravished by Shechem, who sueth to marry her. The sons of Jacob consent, on condition of the Shechemites being circumcised: they accept the condition: when Simeon and Levi come armed upon the city, and destroy it and its inhabitants.*

**A**ND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field:) and Jacob held his peace, until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field, when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get ye possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.



12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said; (because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a reproach unto us.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were fore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males *(i)*.

26 And they slew Hamor and Shechem his son

with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

#### C H A P. XXXV.

*Jacob having purged his house of idols, builds an altar at Beth-el. Rachel dies in child-birth of Benjamin. Reuben lieth with Bilhah. The sons of Jacob are enumerated. The death of Isaac.*

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange Gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all* their earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

*(i)* The Jews observe, that the patient is in the most danger on the third day after circumcision; the inflammation being then apt to bring on a fever. This is the case with wounds in general. Tho' Simeon and Levi only are mentioned, there can be no doubt but their servants accompanied and assisted them in the destruction they wrought. I apprehend, that, in verse 27. *the sons of Jacob* means only Simeon and Levi, as it does not appear that any other of the sons were engaged in this enterprize; nor does Jacob condemn any other than Simeon and Levi, verse 30. and surely we should be slow in involving too many in so guilty a deed. One cannot believe, that so just a man as Jacob would suffer the spoil of the city to remain in his family, verse 28, 29. When he knew the case, doubtless he returned it to the widows and orphans, after reproving his sons, as in the following verse, for their perfidy, injustice, and cruelty.

8 But

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak : and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram ; and blessed him.

10 And God said unto him, Thy name is Jacob : thy name shall not be called any more Jacob, but Israel shall be thy name ; and he called his name Israel.

11 And God said unto him, I am God Almighty ; be fruitful and multiply : a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone : and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 And they journeyed from Beth-el : and there was but a little way to come to Ephrath : and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not ; thou shalt have this son also.

18 And it came to pass as her soul was in departing, (for she died,) that she called his name Ben-oni : but his father called him Benjamin (*k*).

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave : that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine : and Israel heard it. Now the sons of Jacob were twelve :

23 The sons of Leah ; Reuben Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

24 The sons of Rachel ; Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's hand-maid ; Dan, and Naphtali :

26 And the sons of Zilpah, Leah's hand-maid ; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and four-score years.

29 And Isaac gave up the ghost and died, and was gathered unto his people, *being* old and full of days : and his sons Esau and Jacob buried him.

#### C H A P. XXXVI.

*Esau departs from the land of Canaan, where Jacob was, because of the multitude of their flocks. Esau's posterity is enumerated.*

**N**OW these *are* the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan ; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite ;

3 And Basemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz ; and Basemath bare Reuel ;

5 And Aholibamah bare Jeush, and Jaalam, and Korah : these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan ; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together : and the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in mount Seir : Esau is Edom.

9 And these *are* the generations of Esau the father of the Edomites, in mount Seir.

10 These *are* the names of Esau's sons ; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son : and she bare to Eliphaz, Amalek : these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel ; Nahath,

(*k*) Rachel, to express her sorrow, amidst the pangs of child-birth and death, called her son *Ben-oni*, that is, the son of my sorrow : but Jacob to avert the evil omen, immediately named him Benjamin, i. e. the son of my right-hand, or strength. And it has been observed, that both names were verified in his posterity ; no tribe having been more valorous, and none more subject to sorrowful disasters, than the tribe of Benjamin. Chronologers place the time of Benjamin's birth at Ann. P. J. 2982 (thirteen years after Joseph's birth) which was of Jacob's age 104 : for Jacob at the age of ninety-one begat Joseph ; and of these thirteen years six were spent with Laban, seven in Canaan. It is remarkable, that she, who said, *give me children, or I die*, died in child-birth. How vain are human wishes ! the very granting them proves often our destruction. How happy are they who submit all their will and every wish to Him who is all wise.

and Zerah, Shammah, and Mizzah : these were the sons of Basemath Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife : and she bare to Esau, Jeush, and Jaalam, and Korah.

15 These were dukes of the sons of Esau : the sons of Eliphaz the first-born son of Esau ; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek : these are the dukes that came of Eliphaz, in the land of Edom : these were the sons of Adah.

17 And these are the sons of Reuel Esau's son ; duke Nahath, duke Zerah, duke Shammah, duke Mizzah : these are the dukes that came of Reuel, in the land of Edom : these are the sons of Basemath Esau's wife.

18 And these are the sons of Aholibamah Esau's wife ; duke Jeush, duke Jaalam, duke Korah : these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau, (who is Edom,) and these are their dukes.

20 These are the sons of Seir the Horite, who inhabited the land ; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan : these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and Heman : and Lotan's sister was Timna.

23 And the children of Shobal were these ; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon ; both Ajah, and Anah : this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these ; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon ; Hemdan, and Elshban, and Ithran, and Cheran.

27 The children of Ezer are these ; Bilhan, and Zaavan, and Achan.

28 The children of Dishan are these ; Uz, and Aran.

29 These are the dukes that came of the Horites ; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan : these are the dukes that came of Hori, among their dukes in the land of Seir.

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom ; and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead : and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died ; and Hadar reigned in his stead : and the name of his city was Pau ; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names ; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram : these be the dukes of Edom, according to their habitations, in the land of their possession ; he is Esau the father of the Edomites.

#### C H A P. XXXVII.

Joseph relates his dreams to his brethren : they envy him : and conspiring his death, first cast him into a pit, and afterwards sell him to some merchants, who carry him down to Egypt and sell him to Potiphar. Jacob, supposing him slain, laments him with the deepest grief.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren ; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age : and he made him a coat of many colours (1).

(1) As a token of his affection and superior regard to Joseph, Jacob caused to be made for him a robe of stuff of different colours, which was formerly worn by persons of the first distinction only, and which the father gave his son as a mark of pre-eminence. An ingenious French writer (who has written a dissertation on this subject, which may be found translated in the fifth volume of the Christian Magazine, page 59.) observes, 'that though it is not expressly said, yet we may gather from the circumstances attending this robe, that Jacob, in giving it to his son, exempted him from the employments in which his brethren were occupied ; and, accordingly, we do not see him, after this

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told *it* his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon, and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down our selves to thee, to the earth?

11 And his brethren envied him: but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh: and his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be com-

gift, keep sheep with his brethren: he stayed at home to comfort his father, as Benjamin did afterwards; but with this difference, the one only succeeded the other. The patriarchs bore an equality with kings, who only in early times wore this kind of robe: they made treaties with kings, enjoyed the same honours with them, and gave those honours to such of their sons as they thought fit to distinguish.

forted;

forted; and he said, For I will go down into the grave unto my son, mourning: Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

## C H A P. XXXVIII.

*Judah begetteth Er, Onan, and Shuah: Tamar deceiveth Judah; and brings forth Pharez and Zarah.*

**A**ND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah: and he took her, and went in unto her.

3 And she conceived and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name was Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren did:) and Tamar went and dwelt in her father's house.

12 And in process of time, the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped her self, and sat in an open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock: and she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way-side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called Zarah.

## C H A P. XXXIX.

*Potiphar makes Joseph overseer of his house: his wife solicits him to a criminal correspondence, and, upon his repeated refusals, accuses him to her husband, by whom he is cast into prison. He recommends himself to the keeper of the prison.*

**A**ND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had, in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife; how then can I do this great wickedness, and sin against God?

10 And it came to pass as the spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out *(m)*.

*(m)* We learn from this part of Joseph's history, especially from his answer to his mistress, 1st, That the fear of God, and a serious regard to his authority, *is a most effectual preservative* from all criminal indulgences. It was *this* that restrained Joseph from complying with the loose solicitations of his mistress, and gave him a perfect superiority and command over his passions. A sense of the *injustice* of the action, and how highly provoking it must be to heaven, had he been guilty of such *vile perfidiousness* against a man who had used him with so much confidence and generosity, kept under the impulses of *sense and appetite*, and quite baffled the force of this dangerous temptation. And a becoming reverence of the Deity will have the *same effect* in all mankind, upon all *such* occasions, and in every scene of life.

W<sup>o</sup>

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice, and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant unto me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the Lord *was* with him: and *that* which he did, the Lord made *it* to prosper.

## C H A P. XL.

*The chief butler and chief baker of Pharaoh relate their dream to Joseph. He interprets the dreams, which after three days are fulfilled according to his interpretation.*

**A**ND it came to pass after these things, *that* the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the



captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph and said unto him, In my dream, behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house;

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head:

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered, and said, This is the interpretation thereof: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

### C H A P. XLI.

*Joseph interprets the dreams of Pharaoh, and advises him concerning the seven years of plenty. Pharaoh constitutes Joseph governor of Egypt, and gives him a wife, by whom he has two sons: the seven years of plenty pass, and the famine begins.*

AND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the other kine, upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

6 And behold, seven thin ears, and blasted with the east-wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

We are, 2dly, taught from hence, the *shamefulness and heinous guilt of ingratitude*. This was the principal thing that Joseph urged, against committing the crime to which he was so strongly excited; that his master had committed all he had to his care; there was none greater in the house than he, neither had he kept back any thing from him but his wife, (whom all laws, divine and human, had guarded as the most sacred and inviolable part of his property.) 'How then, says he, can I do this great wickedness, how can I be guilty of this base breach of trust, against common equity and the most endearing obligations of friendship, while I have any sense of *ingenuity* towards my benefactor, or reverence of Almighty God!'

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day :

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me, and the chief baker :

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream :

12 And *there was* there with us a young man an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret :

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river :

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow :

19 And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness :

20 And the lean and the ill-favoured kine did eat up the first seven fat kine :

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good :

23 And behold, seven ears, withered, thin, and blasted with the east-wind, sprung up after them :

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years; and

the seven empty ears blasted with the east-wind, shall be seven years of famine.

28 *This is* the thing which I have spoken unto Pharaoh: What God *is* about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt.

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

31 And the plenty shall not be known in the land, by reason of that famine following: for *it shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn in the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, *I am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath

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the daughter of Poti-pherah priest of On : and Joseph went out over *all* the land of Egypt.

46 And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt : And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities : the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering : for *it was* without number.

50 And unto Joseph were born two sons, before the years of famine came : which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh : for God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim : for God hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plenteousness that was in the land of Egypt, were ended :

54 And the seven years of dearth began to come, according as Joseph had said : and the dearth was in all lands ; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread : and Pharaoh said unto all the Egyptians, Go unto Joseph ; what he saith to you, do.

56 And the famine was over all the face of the earth : and Joseph opened all the store-houses, and sold unto the Egyptians ; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph to buy corn ; because that the famine was so sore in all lands.

## C H A P. XLII.

*Jacob sends his sons into Egypt, to buy corn, but keeps Benjamin at home ; Joseph knows his brethren, though they know not him : he pretends to think them spies, and commands them to bring Benjamin to him : they return from Egypt and relate the matter to their father, who refuses to let Benjamin go down with them.*

**N**OW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another ?

2 And he said, Behold, I have heard that there is corn in Egypt : get ye down thither, and buy for us from thence ; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren : for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came : for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, and he *it was* that sold to all the people of the land : and Joseph's brethren came, and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies ; to see the nakedness of the land are ye come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons ; we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan ; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies :

15 Hereby ye shall be proved : By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither (n).

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you : or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live : for I fear God :

19 If ye *be* true men, let one of your brethren

(n) This was no more than a solemn protestation, and can amount in meaning only to this, that, as he valued the life and honour of his prince, he would do so and so. Judah explains it in this manner to his father, chap. xliii. 3. *The man did solemnly protest unto us ; and certainly, Judah, who heard him, must best understand his meaning.* In this plain and rational view of the words, all those objections, which have been made to Joseph for superstitiously swearing by

be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true men; we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men: leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me:

by the life of his prince are removed. There can be no doubt, that it was customary among the heathens to swear, properly speaking, by the life or health of their kings and emperors, as the Jews did, with great propriety, by their living God. Joseph could not but know, that an oath was a solemn appeal to God, and to God alone, for the sincerity of our declarations, and therefore can never be supposed to have used the phrase in question, in any other sense, than that of a strong asseveration, or protestation. See Selden's Titles of Honour. We may add, that Joseph used this phrase the better to conceal himself from his brethren, and to make them think him an Egyptian.

then shall I know that ye *are* no spies, *but* that ye *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

## C H A P. XLIII.

*Jacob, overcome by the intreaty of his sons, delivers Benjamin to them, and sends them again into Egypt: Joseph receives his brethren with great kindness; brings Simeon out unto them, and makes them a feast.*

**A**ND the famine *was* sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send

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the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones:

9 I will be surety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an over-sight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: If I be bereaved of *my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our

money in full weight: and we have brought it again in our hand:

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet: and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep, and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and restrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him (o).

(o) In ancient times it was the custom, when all the meat was set upon the table, for the master of the feast to distribute their portion to every one. Joseph not only ranged his brothers in proper rank according to their age, which must have greatly astonished them, but, in the same order, sent each of them a mess, and to Benjamin, in token of his particular favour, and nearer alliance, he sent five times as much as to any of the rest. Whether this was done merely as a distinguishing mark of kindness to Benjamin, or as a trial of his brethren's temper, to see whether they would look upon him with the same envious eyes, as they had formerly done upon Joseph himself, it is certain, that they were thus prepared for the opening of the plot, and would be more inclined to give credit to his words, when he should discover himself to them.

## C H A P. XLIV.

*Joseph commands his cup to be hid in the sack of Benjamin, and then to pursue his brethren: he declares that he will retain Benjamin with him for his servant: Judah pleads with him, and offers himself as a bondman in the place of Benjamin.*

**A**ND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of my lord's house silver or gold?

9 With whomsoever of thy servants it be found, *both* let him die, and we also will be my lord's bond-men.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; (for he *was* yet there:) and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not, that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? God hath found out the iniquity of thy servants: behold, we *are* my lord's

servants, both we, and *be* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get ye up in peace unto your father.

18 Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set my eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in the lad's life:)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad, a bond-man to my lord; and let the lad go up with his brethren.



34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

## C H A P. XLV.

*Joseph discovers himself to his brethren; and, with Pharaoh's approbation, sends for his father into Egypt: the brethren return to Jacob, who, hearing that Joseph was yet alive, revives at the news.*

**T**HEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with your selves, that ye sold me hither: for God did send me before you to preserve life (p).

6 For these two years *both* the famine been in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it *was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Hasten ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee; (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come, and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get ye unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

(p) See ver. 8. and chap. 1. 20. These passages discover to us the very noble and just ideas which Joseph entertained concerning the providence of God; but, besides this, we may observe a peculiar generosity and tenderness of temper in this apology to his brethren; wherein he endeavours to remove every uneasy apprehension from their minds: good hearts are always averse to giving pain: the same benevolence of disposition, which makes them zealous to diffuse happiness, makes them tender of inflicting a momentary smart; Joseph was unwilling that his brethren should feel any alloy to their satisfaction which the present event afforded; and therefore he turned, as it were, from their view, the very thought and remembrance of their former unnatural behaviour to him, and directed their attention to reflections, which were equally comfortable and important; *be not grieved, &c.* It was the act of Providence; it was not your act: 'You indeed thought evil against me,' as he says in another place; but God, who can cause the worst intentions to produce the best consequences, meant it for good, to perfect, by that means, the preservation of many peoples lives.'

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27 And they told him all the words of Joseph, which he had said unto them : and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived :

28 And Israel said, *It is enough* ; Joseph my son is yet alive : I will go and see him before I die.

## C H A P. XLVI.

*God appears to Jacob at Beer-sheba ; the descendants of Jacob are enumerated : he sends his son Judah before him into Goshen, and is met by Joseph.*

**A**ND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob : and he said, Here *am* I.

3 And he said, I *am* God, the God of thy father : fear not to go down into Egypt ; for I will there make of thee a great nation :

4 I will go down with thee into Egypt ; and I will also surely bring thee up *again* : and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him :

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons : Reuben Jacob's first-born.

9 And the sons of Reuben ; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon ; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi ; Gershon, Kohath, and Merari.

12 And the sons of Judah ; Er, and Onan, and Shelah, and Pharez, and Zerah : But Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron and Hamul.

13 And the sons of Issachar ; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun ; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah : all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad ; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the sons of Asher ; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister : and the sons of Beriah ; Heber and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter : and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife ; Joseph and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob : all the souls were fourteen.

23 And the sons of Dan ; Hushim.

24 And the sons of Naphtali ; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob : all the souls were seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls were threescore and six ;

27 And the sons of Joseph which were born him in Egypt, were two souls : all the souls of the house of Jacob, which came into Egypt, were three score and ten.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen ; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen ; and presented himself unto him : and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me :

32 And the men *are* shepherds : for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, What is your occupation ?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, *and* also our fathers : that ye may dwell in the land of Goshen ; for every shepherd is an abomination unto the Egyptians.

## C H A P.

## C H A P. XLVII.

*Jacob, and five of his sons, are introduced to Pharaoh; who assigns the land of Goshen to them: the Egyptians deliver up their fields, their cattle, and themselves, for food. Joseph assures Jacob, by an oath, that he will bury him in the sepulchre of his fathers.*

**T**HEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity amongst them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his

brethren, and all his father's household with bread, according to *their* families.

13 And *there* was no bread in all the land: for the famine was very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the priests bought he not: for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here* is seed for you, and ye shall sow the land (*q*).

(*q*) These 23, 24, and 25 verses confirm all we have said of the wisdom and humanity of Joseph. A wise minister of state, but at the same time, generous, tender, and compassionate, he acquired for his king all which his subjects possessed; yet, instead of rigorously insisting upon the bargain they had made, he returns them their estates, and only lays a tax upon them for the better support of his prince's crown and government, at the rate of four shillings in the pound, or a fifth part; which he found by trial, from what was taken up in the seven years of plenty, Egypt could well spare; a favour which we see the people acknowledge with the utmost gratitude, confessing, that he had been the very saviour of their lives. *Thou hast saved our lives; let us find grace in the sight of my lord; we thankfully accept the generous grant, and we will be Pharaoh's servants*, i. e. hold our lands of him, and pay him the fifth part of the produce: which words of the people evidently prove their high satisfaction with Joseph, and sufficiently exculpate him from any of that blame, wherewith modern infidelity hath laboured to blacken his reputation.

24 And it shall come to pass in the increase, **V** that you shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives : let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part* ; except the land of the priest's only, *which* became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt :

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me : and he sware unto him. And Israel bowed himself upon the bed's head.

#### C H A P. XLVIII.

*Joseph brings his two sons, Manasseh and Ephraim, to be blessed by his father : Jacob, adopting them, places his right hand on the head of Ephraim, and his left on Manasseh, and assigns to Joseph that part of the land which he took from the Amorites.*

**A**ND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give

this land to thy seed after thee, *for* an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine : as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath : and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these ?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place* : and he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were dim for age, *so that* he could not see :) and he brought them near unto him ; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face : and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head : guiding his hands wittingly ; for Manasseh *was* the first-born.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac : and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid

(r) Jacob, sensible that his last hour drew near, and having made an end of blessing Joseph's two sons, as is related at length in the preceding chapter, now calls all his sons together, that he might take his farewell of them. We have in Scripture, instances of fathers summoning their children, or magistrates the people under their charge, to attend to their last words, chap. xxvii. 4. 1 Kings ii. 1. Jos. xxiii. xxiv. where the declarations, except in the case of Isaac, are to be regarded rather as prayers for their posterity, or as directions for their conduct, than in the light of prophecies. But in the remarkable prophecy before us, we have, as it were, an epitome of the history of the most extraordinary nation that ever existed, for near the space of fifteen hundred years. We have facts so remote, and some of them so extraordinary,

his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manassih's head.

18 And Joseph said unto his father, Not so, my father : for this *is* the first-born ; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know *it* : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manassih : and he set Ephraim before Manassih.

21 And Israel said unto Joseph, Behold, I die : but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my sword and with my bow.

## C H A P. XLIX.

*Jacob, being about to die, blesteth his sons, and foretelleth what shall happen to each of them hereafter : he gives them charge concerning his funeral, and dies.*

**A**ND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days (*r*).

2 Gather your selves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

3 Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power ;

4 Unstable as water ; thou shalt not excel, because thou wentest up to thy father's bed : then defilest thou *it* : he went up to my couch.

5 Simeon and Levi *are* brethren ; instruments of cruelty *are* in their habitations :

6 O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man, and in their self-will they digged down a wall :

7 Curfed *be* their anger, for *it was* fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel.

8 Judah, thou *art* *be* whom thy brethren shall praise ; thy hand *shall be* in the neck of thine enemies ; thy father's children shall bow down before thee :

9 Judah *is* a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come (*s*) : and unto him *shall* the gathering of the people *be*.

11 Binding his sole unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea ; and he *shall be* for an haven of ships : and his border *shall be* unto Zidon.

14 Issachar *is* a strong ass, couching down between two burdens :

15 And he saw that rest *was* good, and the land that *it was* pleasant ; and bowed his shoulder to bear, and became a servant unto tribute.

16 Dan shall judge his people, as one of the tribes of Israel :

17 Dan shall be a serpent by the way, an adder in the path ; that biteth the horse-heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O Lord.

19 Gad, a troop shall overcome him : but he shall overcome at the last.

20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 Naphtali *is* a hind let loose : he giveth goodly words.

22 Joseph *is* a fruitful bow, *even* a fruitful bow by a well ; *whose* branches run over the wall :

23 The archers have sorely grieved him, and shot *at him*, and hated him :

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob : from thence *is* the shepherd, the stone of Israel :

25 *Even* by the God of thy father, who shall

nary, foretold in it, that, as they are infinitely beyond the penetration of human sagacity, they must be allowed, by every fair enquirer, when he sees how exactly they were fulfilled, to have been dictated by the unerring spirit of GOD. An opinion prevailed very early in the world, that the soul, when it was near departing from the body, acquired a presaging faculty. Socrates and his disciples seem to have been persuaded of the truth of it, Apol. Soc. Plat. p. 30. Ed. Ficini. Idem Dio Dionysio epist. ii. p. 1269. *ibid.* Xenoph. Cyrop. lib. viii. p. 656. Hutchins. quarto. And Tully relates many instances in proof of it, and cites Homer to that effect. Divini. lib. i. cap. 30. Whether this was a popular notion in Jacob's time, is not material to enquire : it is highly probable, however, that his sons, who were well acquainted with the intercourse there had been between GOD and their fathers, were persuaded that their parent's voice was to them at that juncture, as the *oracles of God*, and that they gave credit to it accordingly. Durell.

(*s*) That is, *until* the coming of the Messiah, as almost all interpreters, both ancient and modern, agree. For howsoever they may explain the word, and whencesoever they may derive it, the Messiah is the person plainly intended.

help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

#### C H A P. L.

*Joseph, with the permission of the king, goes and buries his father in Canaan: the sons of Jacob apprehend the resentment of their brother Joseph; conscious of their offence towards him: Joseph comforts them. He gives commandment concerning his bones, and dies*

**A**ND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it *was* called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their

tended. We shall now proceed to shew the full and exact completion of this part of the prophecy. The twelve sons of Jacob are constituted twelve tribes, or heads of tribes, verse 28. To Judah it was particularly promised, *that the sceptre, or rod of the tribe, should not depart from him, nor a judge or law-giver from between his feet*; his tribe should continue a distinct tribe, with rulers and judges, and governors of its own, until the coming of the Messiah. The people of Israel, after this settlement of their government, were reckoned by their tribes, but never before; and the tribe of Judah made as considerable a figure as any of them. When it was promised to Judah particularly, that the *sceptre* should not depart from him, it was implied that it should depart from the other tribes; and accordingly the tribe of Benjamin became a sort of appendage to the kingdom of Judah: and the other ten tribes were, after a time, carried away captive into Assyria, from whence they never returned. The Jews also were carried captive to Babylon, but returned after seventy years; and, during their captivity, they were far from being treated as slaves, as appears from the prophet's advice to them; Jerem. xxix. 5, &c. *build ye houses and dwell in them; and plant gardens and eat the fruit of them, &c.* Many of them were so well fixed and settled at Babylon, and lived there in such ease and affluence, that



father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: and now we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore, fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

## The SECOND Book of MOSES, called

# E X O D U S.

### C H A P. I.

*The family of Jacob increase much in Egypt: the king of Egypt oppresses them, with hard bondage and labours; and commands the midwives to destroy their male children: they disobey his injunctions; upon which he orders the male children to be cast into the river.*

**N**OW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob, were seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

10 Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto

that they refused to return to their native country. In their captivity they were still allowed to live as a distinct people, appointed feasts and fasts for themselves, and had rulers and governors of their own, as we may collect from several places in Ezra and Nehemiah. When Cyrus had issued his proclamation for the rebuilding of the temple, *then rose up the chief of the fathers*, saith Ezra, chap. i. verse 5. so that they had chiefs and rulers among them. Cyrus ordered the vessels of the temple to be delivered to the prince of Judah, Ezra i. 8. so that they had then a prince of Judah, and these princes and rulers, who are often mentioned, managed their return and settlement afterwards. It is true, that, after the Babylonish captivity, they were not so free a people as before, living under the dominions of the Persians, Greeks, and Romans; but still they lived as a distinct people under their own laws. The authority of their rulers and elders subsisted under these foreign masters, as it had even while they were in Egypt. It subsisted under the Asmonean princes as it had under the government of the judges, and Samuel, and Saul: for, in the book of Maccabees, there is frequent mention of the rulers and elders, and council of the Jews, and of public acts and memorials in their name. It subsisted even in our Saviour's time; for, in the Gospels, we read often of the chief priests and the scribes, and the elders of the

our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raames.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour :

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah :)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools ; if it *be* a son, then ye shall kill him ; but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive ?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women : for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives : and the people multiplied and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter, ye shall save alive.

## C H A P. II.

*Moses is born, and exposed in the flags on the Nile : he is found, and taken out by the daughter of Pharaoh, and delivered to his mother to be nursed : he is afterwards educated in the court of Pharaoh : grown up, he kills an Egyptian ; flies into Midian ; and marries Zipporah.*

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son : and when she saw him that he *was* a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash *her self* at the river ; and her maidens walked along by the river's side : and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child : and behold, the babe wept. And she had compassion on him, and said, This *is* one of the Hebrew's children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee (*t*) ?

8 And Pharaoh's daughter said unto her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her

*the people.* Their power indeed in capital causes, especially such as related to the state, was abridged in some measure : they might judge, but not execute, without the consent of the Roman governor, as I think we must infer from this passage, John xviii. 31. *Then said Pilate unto them, Take ye him, and judge him according to your law : the Jews therefore said unto him, it is not lawful for us to put any man to death.* The sceptre was then departing, and in about forty years afterwards it totally departed ; their city was taken, their temple was destroyed, and they themselves were either slain with the sword, or sold for slaves ; and, from that time to this, they have never formed one body or society, but have been dispersed among all nations ; their tribes and genealogies have been all confounded, and they have lived without a ruler, without a law-giver, and without supreme authority and government in any part of the earth. And this, a captivity not for seventy years, but for seventeen hundred. 'Nor will they ever be able, (as Bishop Sherlock expresseth it) after all their pretences, to shew any signs or marks of the *sceptre* among them, till they discover the unknown country, *where never mankind dwelt*, and where the apocriphal Esdras has placed their brethren of the ten tribes ; 2 Esdras, xiii. 41.'

(*t*) The hand of Providence was very visible in all this event ; and as it inspired the heart of Pharaoh's daughter to have the child educated as her own ; so it inspired Miriam to approach the princess, and offer her services, to go and call an Hebrew nurse. One may easily imagine, that the taking the child from out of the flags, occasioned some hurry and

**MOSES FOUND BY PHARAOH'S DAUGHTER.**



*And she had compassion on him, and said, This is one of the Hebrews children.*

**Exod. Chap. II. Ver. 6.**



fon. And she called his name Moses: and she said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way; and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* you are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he?* why *is it that* ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

## C H A P. III.

*God appeareth to Moses in the bush; and appoints him to be the deliverer of his people: He commands him to assemble the elders of Israel, and to go with them to Pharaoh; and promises that the Israelites shall depart from Egypt, loaded with the spoils thereof.*

**N**OW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, *even to Horeb.*

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry, by reason of their taskmasters: for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians; and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee: and this *shall be* a token unto thee, that I have sent thee; When thou hast brought forth the

and trouble; and Miriam, who stood at a distance upon the watch, might approach, as it were by chance, or from natural curiosity, to see the poor little infant; and, finding the princess determined to save it, she might propose an Hebrew nurse, as it was an Hebrew's child: We may easily conceive with what joy she flew to her mother on this occasion, as well as with what transport the mother must have received her infant from the hands of the princess, with an express order to take the same care of him, as if he were her own. In Josephus, Eusebius, and others, the reader will find many stories respecting the event, to which he will give what credit their authority may be thought to demand.

people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the Lord our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

#### C H A P. IV.

*Moses still excuses himself: God endues him with the power of working miracles; and appoints Aaron to be his spokesman: Moses returns into the land of Egypt; takes with him Zipporah his wife, and is well received by the Israelites.*

**A**ND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again; and he plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry-land: and the water which thou takest out of the river, shall become blood upon the dry-land.

10 And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he *seeth* thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which fought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 And the Lord said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

24 And it came to pass by the way in the inn, that the Lord met him, and sought to kill him (*w*).

25 Then Zipporah took a sharpe stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

*Moses and Aaron go in to Pharaoh: Pharaoh contemns them; and increases the burdens of the Israelites: the officers of the children of Israel complain to Pharaoh; but in vain: and then expostulate with Moses and Aaron.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and you make them rest from their burdens.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 And the task-masters of the people went out and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw (*w*).

(a) The best account which can be given of the extraordinary event here related, is, that Moses having deferred the circumcision of his sons, perhaps out of compliance with his wife; God was peculiarly offended with him for such neglect; not only, because Moses knew that no child could be admitted a member of the Jewish community, nor be intitled to the blessings of God's covenant with that people, without circumcision; but also because *his* example was of great consequence: for who would have regarded the law, if the law-giver himself had neglected it? Zipporah therefore, conscious of her husband's danger, as well as of her own defect, hastened immediately, and herself performed the office upon her two sons, casting at the feet of her husband the foreskins which she cut off; and, therefore, designating him *a bloody husband*: in consequence of which, the cause being removed, God's anger also ceased; and he suffered Moses to pursue his journey. The original word, which we render *inn*, signifies only, *a place of rest*; *adversorium*, where they lodged for the night; for there were no *inns*, properly so called, in this part of the world.



13 And the task-masters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The Lord look upon you, and judge; because you have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou *so* evil-intreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

#### C H A P. VI.

*God promises that He will deliver the Israelites from slavery: but the people believe not the words of Moses: the heads of the families of Reuben, Simeon, and Levi are enumerated.*

**T**HEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name* of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

10 And the Lord spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These *be* the heads of their fathers houses: The sons of Reuben the first-born of Israel; Hanoth, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Ja-

Zipporah is thought to have performed this office of circumcision, because Moses was in too great a consternation to do it. The *sharp stone* which she used, rendered *knife* in the margin, is supposed to have been a knife made of flint; which, we have many testimonies from ancient writers, was a species of knives commonly made use of.

(20) The straw was mixed with the clay and mud: 'the composition of bricks in Egypt, Dr. Shaw tells us, was only a mixture of clay, mud, and *straw*, slightly blended and kneaded together, and afterwards baked in the sun. *Paleis coherent lateres*, says Philo, in his life of Moses. The straw which keeps these bricks together, in Egypt, and still preserves its original colour, seems to be a proof, that these bricks were never burnt, or made in kilns.' Travels, page 136.

min,

min, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 And these are the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari; Mahali and Muhi: these are the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkannah, and Abiathaph: these are the families of the Korhites.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.

26 These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 And it came to pass on the day when the Lord spake unto Moses in the land of Egypt,

29 That the Lord spake unto Moses, saying, I am the Lord; speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

### C H A P. VII.

*God declares to Moses that Pharaoh will not believe the miracles: the rod of Moses is changed into a serpent: the magicians perform the like prodigy: the rod of Moses devours their rods: Moses changes the water into blood: the magicians do the same: Pharaoh hardeneth his heart.*

AND the Lord said unto Moses, See, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel out of the land of Egypt, by great judgments.

5 And the Egyptians shall know, that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the Lord spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

14 And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink, against he come: and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and

and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the Lord commanded: and he lift up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that *were* in the river, were turned to blood.

21 And the fish that *was* in the river, died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the Lord had smitten the river.

#### C H A P. VIII.

*The plague of frogs: of lice: of flies: the land of Goshen is free from them: Pharaoh still hardeneth his heart.*

**A**ND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their in-

chantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow. And he said, *Be it* according to thy word: that thou mayest know, that *there is* none like unto the Lord our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields:

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice, upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had said.

20 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

21 *Elle*, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall

shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a division between my people, and thy people: to-morrow shall this sign be.

24 And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God, in the wilderness; only you shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

30 And Moses went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

### C H A P. IX.

*A pestilence destroys the cattle of the Egyptians: sore boils and blains afflict their bodies: dreadful storms of hail and thunder lay waste their fields. Pharaoh relents for a time, but soon returns to his usual temper.*

**T**HEN the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the Lord is upon thy

cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*

4 And the Lord shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the childrens of Israel.

5 And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 And the Lord said unto Moses, and unto Aaron, Take to you handruls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh:

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

13 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know, that *there is none like me in all the earth.*

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thy self against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will *cause*

cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now (x).

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon every* man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that regarded not the word of the Lord, left his servants and his cattle in the field.

22 And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people *are* wicked.

28 Intreat the Lord (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of this city, I will spread abroad my hands unto the Lord: *and* the thunders shall cease, neither shall there be any more hail; that thou mayest know, how that the earth *is* the Lord's.

30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

### C H A P. X.

*Pharaoh consents for the men only to go: the plague of locusts is sent: Pharaoh confesses his sin; but still hardens his heart: the plague of darkness is sent: Pharaoh, still obdurate, would have the cattle of the Israelites remain behind.*

**A**ND the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know, how that I *am* the Lord.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coasts (y).

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the

(x) The Almighty marks the time of this terrible event in the most exact manner, to shew his supremacy over all the parts of nature: to shew that *fire and hail, snow and vapour, stormy winds and thunders, were ready to fulfil his word.* Psalm cxlviii. 8. The goodness of God, who, in the midst of judgment, remembers mercy, is very remarkable, in the notice he gives the Egyptians, verse 19. to preserve their cattle and servants: and we find, that though Pharaoh and his courtiers disregarded these admonitions, yet there were some amongst the people, who *feared the word of the Lord*, verse 20. and accordingly profited by that fear, as every man certainly will do, who regards the word of God. We may just observe, that the energy of the nineteenth verse is much weakened by the additional words which our translators have thrown into the text; which are useless, nay, and worse than useless; as will be evident, by reading the verse without them. *Send therefore now, gather thy cattle and all that thou hast in the field; every man and beast which shall be found in the field—shall die.*

(y) That this terrible plague, like the rest, was miraculous and supernatural, there can be no doubt: however, travellers inform us of such horrid devastations committed by these destructive insects, as very amply explain the description

hail; and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must* hold a feast unto the Lord.

10 And he said unto them, Let the Lord be fo with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the Lord; for that you did desire. And they were driven out from Pharaoh's presence.

12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east-wind upon the land all that day, and all *that* night: *and* when it was morning, the east-wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees,

or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the Lord.

19 And the Lord turned a mighty strong west-wind, which took away the locusts, and cast them into the Red-sea: there remained not one locust in all the coasts of Egypt.

20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the Lord our God.

26 Our cattle also shall go with us: there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither.

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thy self, see my face no more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

description given by the sacred writer, in the fifth, sixth, fourteenth and fifteenth verses. Thevenot, in particular, in his travels, tells us of armies of locusts laying waste the countries of the Cossacks. Their increase is wonderful, and their numbers almost incredible: they are supposed each to lay near three hundred eggs. Such as have been eye-witnesses, report, that they have seen the whole air, in Arabia, darkened by them in their flight for eighteen or twenty miles. They eclipse the light of the sun, says Pliny, in their flight; the people looking up to them in anxious suspense, lest they should cover their whole country. They are so destructive, that large territories have been laid bare by them in a few hours, and the inhabitants reduced to famine. Pliny further tells us, that they do not spare even the bark of trees; but eat every thing that comes in their way, even to the very doors of houses. These sent upon Pharaoh and the Egyptians, by Jehovah, were peculiarly grievous: *Before them were no such locusts as they, neither after them shall be such*, verse 14. Yet, if we may credit Pliny, there have been locusts seen in India three feet long. See Psal. cv. 34. and the note on Nahum, iii. 17.

K

C H A P.



## C H A P. XI.

*The Lord informs Moses, that after one plague more Pharaoh will let the Israelites go: Moses denounces to Pharaoh the death of all the first-born in Egypt.*

**A**ND the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

## C H A P. XII.

*The institution of the Passover: the death of the first-born: the departure of the Israelites out of the land of Egypt.*

**A**ND the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning

of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night; roast with fire, and unleavened bread, and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover (z).

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the Gods of Egypt I will execute judgment: I am the Lord.

13 And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the Lord, throughout your generations: you shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened

(z) The reason of these peculiar ceremonies is abundantly evident; and they were to be kept in perpetual commemoration of the departure of the Israelites from Egypt, and of their redemption, when the Lord passed through the land: and, in a moral view, they serve well to signify to us, that readiness of soul, wherewith we, as strangers and pilgrims, should eat of the true passover, and await the Lord's command to leave the land of our bondage, and go out towards the spiritual Canaan. The girded loins, refers to the loose kind of garments which were worn in the eastern countries, and which it was necessary to gird about their loins when they travelled: The shoes and staff equally refer to their preparation for a journey. In Egypt, and in the eastern countries, the people did not commonly wear shoes. See Matt. x. 10, Mark vi. 9.

bread,

bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be an* holy convocation, and in the seventh day there shall be *an* holy convocation to you: no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast* of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at even ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two side-posts, with the blood that is in the basin: and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land, which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your

children shall say unto you, What mean you by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the children of Israel: and go, serve the Lord, as ye have said.

32 Also take your flocks, and your herds, as ye have said, and be gone: and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment (a).

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*: and they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

(a) This was the immediate command of God himself, chap. iii. 22. and therefore we might reasonably conclude, could not be any act of injustice, as proceeding from the great fountain of right and truth: and, perhaps, the only reason, which hath caused such a suspicion, is the giving the improper idea of *borrowing*, to the original word, *shal*, which strictly and properly signifies to *ask*, *demand*, or *require*, as the best expositors have fully shewn: and it appears, that the temper of the Egyptians was such at the time of the departure of the Israelites, that they were very ready to grant their requests, and to comply with all their demands; which, their own consciences must have assured them, were just and equitable; as the Israelites had the fairest claim to a full retribution for all the hardships they had suffered, and for all the services they had done in Egypt, for the space of an hundred and forty years. It has been observed, that this passage of Scripture, thus rightly understood, reflects a beauty upon the Divine conduct, and is a proof of the sacred inspiration of the Pentateuch; for, it being evident that the people did not *borrow* the jewels, but *asked* the Egyptians to give them, and did accordingly receive them as *presents*; this particularly manifests the glory and goodness of Jehovah, who gives his own people favour in the eyes of their greatest enemies, and causes them to receive the most generous instances of respect from a people, amongst whom they had been so long enslaved, and so ill-treated. The original word, which we render, *jewels*, would more properly be rendered, *vessels*.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the host of the Lord went out from the land of Egypt.

42 It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel, in their generations.

43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt, by their armies.

### C H A P. XIII.

*God establishes the law concerning the first-born: repeats his command concerning unleavened bread: he conducts the Israelites by the way of the desert, to the Red-sea: Moses takes the bones of Joseph with him: the Lord goes before the Israelites in a pillar of cloud by day, and of fire by night.*

**A**ND the Lord spake unto Moses, saying, 2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt,

out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the Lord all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males shall be the Lord's.

13 And every firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the

the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18 But God led the people about, *through* the way of the wildernesses of the Red-sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night (*b*).

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

## C H A P. XIV.

*Pharaoh pursues the Israelites: Moses stretches his hand over the sea; which is divided; and the Israelites pass through the midst of it, as upon dry land: the Egyptians, following them, are drowned.*

**A**ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over-against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know, that I *am* the Lord. And they did so.

5 And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people: and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots,

and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with *an* high hand.

9 But the Egyptians pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army;) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry-ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

(*b*) There can be no doubt that the *Jehovah*, here mentioned, was the same blessed person, who appeared to Moses in the bush; who conducted the Israelites through the wilderness; whom they there tempted; and who, St. Paul tells us expressly, was Christ. 1 Cor. x. 9. This glorious and divine Leader graciously went before, and conducted them in their march; the *Schechinah*, or symbol of the Divine Presence continually attending them: for *fire and cloud* were the constant and acknowledged symbols of the Divine Presence. It is called a pillar of cloud or fire, *cloud, a pillar*, or *column*, supported or sustained in a miraculous manner by Jehovah. By this pillar of cloud and fire, the Israelites directed all their motions: it deserted them not as long as Moses lived, nor till they passed over Jordan into Canaan: it was a continual and lively monitor of the presence and protection of Jehovah; see Isaiah iv. 5, 6. nor can their absurdity be sufficiently censured, who would insinuate, that a phenomenon of this kind, observed for so long a period, and by so many thousand people, could have been the contrivance of Moses, and a mere natural effect. No miracle,

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east-wind all that night, and made the sea dry-land, and the waters were divided (c).

22 And the children of Israel went into the midst of the sea upon the dry-ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

29 But the children of Israel walked upon dry-land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of

the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

## C H A P. XV.

*Moses and the Israelites praise the Lord in a triumphal song: they advance into the wilderness of Shur; where, being in want of water, the waters of Marah are made sweet by casting wood into them: from thence they march to Elim.*

**T**HEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red-sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind; the sea covered them: they sank as lead in the mighty waters.

miracle, one would have thought, could have been more solidly and substantially established: for the children of Israel, murmuring and dissatisfied as they constantly were, shewed themselves always well disposed to have detected Moses in an imposture, if he had used any: so that we cannot conceive how it is possible, for a miraculous fact to be ascertained more clearly and indisputably. It is an ingenious conjecture of a commentator (Taubman) upon Virgil, that it arose from this miracle of God's appearing in cloud and fire, that the poets never made a deity to appear, but in a cloud, with a brightness in it. See Parker's Occasional Annotations, 6.

(c) Nothing can be more plain from the context, than that the almighty power of the Lord, by the instrumentality of a strong east wind, caused an absolute division in the body of the waters of the Red-sea; and therefore those commentators seem much to blame, who endeavour to lessen the greatness of this miracle, by suppositions plausible to human reason, but derogatory from the omnipotence of God, and the true meaning of the sacred Scriptures. Whatever instruments the Almighty might think fit to use, it is unquestionable that the power was derived wholly from him; and!

11 Who is like unto thee, O Lord; amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand; the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, *which* thou hast made for thee to dwell in; in the Sanctuary, O Lord, *which* thy hands have established.

18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry-land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red-sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord; and the Lord shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee.

27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

### C H A P. XVI.

*The Israelites murmur in the wilderness of Sin: quails are sent in the evening, and manna in the morning: some particular injunctions are given concerning the manna.*

**A**ND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt.

and that it was by an immediate act of his will, not by any regular process of natural causes, that the sea, divided into two parts, gave a free passage to the Israelites; the waters being a wall to them on their right hand, and on their left: *verse 22.* the pillar of cloud conducting them, and the same waters, which, obedient to the word of God, had opened to give a passage to his people, equally obedient to his command of death, overwhelmed the enemies of Israel in the waves of destruction. Thus we see the redemption of the Israelites from Egyptian bondage perfected, and their unmerciful persecutors buried in one common ruin! Convinced of the truth of these striking facts, we can want no further proof of the interposing providence, and irresistible power of the Lord of the whole earth: and while we observe his signal and fatherly distinction of his people; his separation of them from those terrible evils which he insisted on incorrigible sinners; his attention to their cries, and his relief to all their necessities; we cannot fail to rejoice with full resignation of heart, when we consider ourselves as the creatures and subjects of such a God.

7 And



7 And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness; and behold, the glory of the Lord appeared in the cloud.

11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar-frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat.

16 This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating; an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers

for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the Lord hath said. To-morrow *is* the rest of the holy sabbath unto the Lord: bake *that* which ye will bake, *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the Lord: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of *two* days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers made with honey.

32 And Moses said, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan

36 Now an omer *is* the tenth *part* of an ephah.

#### C H A P. XVII.

*The Israelites murmur at Rephidim: God orders Moses to strike the rock at Horeb, from whence proceeds water: Amalek fights against Israel, and is conquered, while Moses holds up his hands: Moses builds a memorial of the victory.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim:

dim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the Lord?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is this that* thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Masrah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua (*d*), Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy, and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the Lord said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi.

16 For he said, Because the Lord hath sworn *that* the Lord *will have* war with Amalek from generation to generation.

## C H A P. XVIII.

*Jethro bringeth to Moses his wife and children; and advises him to constitute rulers over the people: Moses follows his counsel; and Jethro departs into his own land.*

**W**HEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and that* the Lord had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom (for he said, I have been an alien in a strange land:)

4 And the name of the other *was* Eliezer: (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* welfare: and they came into the tent.

8 And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travel that had come upon them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced for all the goodness

(*d*) This is the first time mention is made of *Jeshua*, or *Jesus*, who makes so distinguished a figure in the subsequent part of the sacred story: He is often stiled *the servant of Moses*: formed under the conduct of that great master, he is appointed general under his direction, and ordered to select proper men to fight with Amalek; while Moses proposes to stand on the top of the hill, with the miraculous *rod* in his hand, in sight of the warriors, to inspire them with faith and courage; and to teach them, and all succeeding generations, that tho' all human power is weak, without the aid of GOD; yet, we should not so rely on that aid, as to omit the use of all rational means. God blesses his people in the use of these: *Chosen men* were appointed to fight; but they prevailed only *while Moses beld up his hands*; ver. 11.

I.

which

which the Lord had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the statutes of God and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do:

21 Moreover, thou shalt provide out of all

the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens (*e*).

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart; and he went his way into his own land.

### C H A P. XIX.

*The Israelites come to mount Sinai in the third month: they are commanded to sanctify themselves: the Lord descends upon the mountain in the midst of thunders and lightnings, and talks with Moses.*

**I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myself.

(*e*) It is thought by some, that this constitution continued only during their peregrination in the wilderness; and so is different from the institution of those *seventy elders*, Numb. xi. 16. who were of God's own nomination; and continued to have their name, title and authority through all the changes of the Jewish state: but this tribunal of the seventy, being a peculiar jurisdiction, I do not see why the subordinate rule, here established, might not have continued, in a great measure, the same, when the people were settled in Canaan. It is plain that the Hebrew was a kind of military government; see Lowman on the Civil Government of the Hebrews, p. 78, &c. What we render *rulers of thousands*, is, properly, *princes, or commanders*; possibly our old Saxon constitution of sheriffs in counties, hundreds, or centgraves in hundreds, and deciners in decenaries, were formed upon the model here proposed; and as these were subordinate each to the other, so was it, most probably, with the Hebrews. Those causes, which could not be decided by the judge of ten, were brought before the judge of fifty, and so on; and those that were too hard for the first subordinate ruler, the ruler of thousands, were brought to Moses; *the hard causes they brought unto Moses*, ver. 26. We shall have occasion to speak more fully on the civil government of the Hebrews hereafter.

5 Now

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine.

6 And ye shall be unto me a kingdom of priests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

8 And all the people answered together, and said, All that the Lord hath spoken, we will do. And Moses returned the words of the people unto the Lord.

9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

10 And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the Lord will come down in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount, shall be surely put to death.

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount, and Moses went up.

21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish.

22 And let the priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

23 And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the Lord, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

### C H A P. XX.

*God delivers the law of the ten commandments: the people cannot sustain the majesty of God: Moses enters the cloud: God directs an altar of earth to be raised to him.*

**A**ND God spake all these words *(f)*, saying,

2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing*, that is

*(f)* These words refer to all which is spoken to the end of the seventeenth verse; i. e. to the ten words or commandments, as Moses calls them, Deut. iv. 13. which words God himself spoke from the midst of the fire, Deut. v. 22. on which account it is called a *fiery law*, Deut. xxxiii. 2. These were the only words which God himself spoke to the people; the rest were delivered to Moses: See ver. 21, 22. compared with Deut. v. 22. and it is most probable, that, in this solemn intercourse with the Deity, the heavenly hosts which attended his divine presence, ministered and mediated between the Lord and Moses, as Moses mediated between the Lord and the people: in which view, those passages in the New Testament are easily explained, which speak of the law as given by the *ministration of angels*: but, of these passages, we shall say more on Deut. xxxiii. 2. and, when we come to them, in their proper places. *God spake*, it is supposed by many, by the *ministration of angels*; and it is no uncommon mode of expression, we know, in Scripture, to say God does that himself, which he does by his ministers.

in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking (*g*): and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou

with us, and we will hear: but let not God speak with us, lest we die.

2 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

2 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

## C H A P. XXI.

*Laws concerning servants, man-slaughter, cursing of parents, retaliation, damage done by an ox, &c.*

**N**OW these *are* the judgments which thou shalt set before them (*b*).

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

Divines have endeavoured to deduce from the ten commandments, all natural religion, and all the moral precepts of the Gospel; in which, tho' perhaps they may have sometimes carried their speculations to too great a degree of refinement; yet, certainly, by just consequences, the most important duties may be deduced from them: JESUS CHRIST, in his excellent sermon on the mount, hath shewn us the way to do so. Secondly, Let it be observed, that although the precepts of the decalogue were given to the *Israelites* alone, and in a peculiar manner imposed upon, and appropriated to them; these precepts, nevertheless, oblige all mankind, so far as they are a part of natural and eternal right; and all Christians in particular, so far as they have been confirmed by the Gospel.

(*g*) The most formidable agents in nature, *air, fire and light*, in their most dreadful exertions, attending the Divinity on this solemn occasion: a retinue of glorious angels, bright as the livid flame, surrounded him: Deut. xxxiii. 2. all nature expressed the most extraordinary commotion at his presence; and a sound, like that of a trumpet, was sent forth by his angelic ministers, as the summons to appear before him. No circumstances can be more truly awful, than these mentioned by the sacred historian; as, perhaps, there never was so solemn and majestic a display of the divine glory. See Psal. lxxviii. 8. Judg. v. 4, 5. and Deut. iv. 11.

6 Then

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death (1).

16 And he that stealeth a man; and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite

another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him, be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but

(6) The irregular and interrupted method in which the subsequent divine laws are delivered, is evident to every reader, as well as the frequent repetition. "What might induce Providence so to deliver them, say the authors of the Universal History, is not easy to be guessed at; unless we suppose, that a more methodical manner would have favoured too much of human wisdom. As to the so frequent repetition of them, the reader will find sufficient occasion for it, since it will appear by the sequel, that neither that, nor the grievous punishments which befel the Israelites, almost upon every disobedience, proved effectual to bend their stubborn necks, or cure them of their untractable disposition. All that need be said farther, concerning those laws and ordinances is, that some related to the immediate worship of GOD; such were the building of the tabernacle, with all its grand apparatus of utensils for use and ornament; their sacrifices of all sorts; the consecration of their priests and Levites; the holy oil to anoint them; their habit, office, privileges, revenue and the like; the festivals, offerings, tithes, vows, purifications, laws concerning clean and unclean things, diseases, meats, &c. some of which are generally looked upon as typical; others, as topical, or confined to that climate; and others as political; but all of them, to appearance, calculated with a wise design of preserving them both in their obedience to GOD, and from all intermixture with other nations; and from adopting any part of their religious worship into their own: all which were delivered at several times, and upon divers exigencies by GOD to Moses, and by him committed to writing in the same order in which he received them." By judgments here, it is generally thought, are meant such judicial, or political laws as respected the civil government, and the rights between man and man. It has been generally believed, that many of the most ancient and wisest law-givers and states have much availed themselves from the Mosaic system.

(7) Of so great importance is obedience to parents, that God was pleased not only to enjoin it by a positive law; but even to adjudge those to death, who were notoriously defective in it. The reason of which severity seems to be this,



that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

#### C H A P. XXII.

*Laws concerning theft, damage, trespasses, fornication, witchcraft, first-fruits, &c.*

**I**F a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him: *for* he shall make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespasses, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it:

this, that those must be extremely hardened in guilt, and of a most perverse disposition, who could not only disobey, but even *strike, abuse* and *revile* their parents. Ver. 17. Matt. xv. 4. Mark vii. 10. It is not, however, to be supposed, either that this power of life and death was vested in the parents, or that children were immediately to be dragged to capital punishment for the offence. Frequent chastisement and repeated admonitions were first to take place; which proving inefficacious, the judges and elders of the city were, upon the parent's accusation, to denounce the punishment. See Deut. xxi. 18, &c. It has been often observed, that Moses makes no provision for parricide; a crime so monstrous that he mentions it not, as supposing human nature incapable of it. Thus too the ancient Persians held, that no man ever put his father or mother to death; and that those, whom history brands with the name of parricides, must either have been spurious children, or foundlings. See Herodot. lib. i. cap. 138. Solon, and the law of the twelve tables, omit any mention of this crime for the same reasons; (see Plutarch's Life of Romulus) a crime which the Chinese hold in such detestation, that if it ever happens amongst them, they totally destroy the town or village, with all its inhabitants, in which it happened. Dr. Delaney's words are so remarkable upon the subject, that I cannot forbear producing them. "In China, if a father charges his son with any crime before a magistrate, there needs no other proof; he is immediately condemned. If a son should presume to mock a parent, or lay violent hands upon him, the whole country is alarmed, and the judgment reserved for the emperor himself; the magistrates of the place are turned out; and all the neighbourhood threatened, as having given countenance to so infernal a temper; which must be supposed to have discovered itself upon other occasions: it is impossible, they think, that it should have arrived to such a degree of villainy at once. The criminal, in these cases, is sentenced to be cut into ten thousand pieces, and afterwards burnt; his houses and land destroyed, and even the houses that stood near him, to remain as monuments of so detested a crime; or rather, that the remembrance of so abominable a villainy should be effaced from the earth. Nor are even their emperors, in all their height of power, exempted from the strictest discharge of duty and piety to their parents."

11 *Then*

11 *Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And if it be stolen from him; he shall make restitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witness, and he shall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make it good.

15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired *thing*, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live (*k*).

19 Whosoever lieth with a beast, shall surely be put to death.

20 He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to *any* of my people *that* is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear: for I *am* gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

(*k*) What is rendered *witch* here, is rendered *sorcerer*, ch. vii. 11. where see an account of the word. In various passages of the law, some of which are pointed out in the margin, *incantment*, *magic*, and *forcery*, with all their abominable and idolatrous rites, are forbidden: the reason of which, as well as of the severe prohibition in this place, is the pretended connection of such sort of persons with demons and evil spirits; and their consequent perversion of all true religion, and right knowledge of God. In short, this was one vile and certain fruit of idolatry, which was high-treason against heaven. It was an evil very common in the Pagan world, especially in the east, as well as among the Greeks; so as to have called for the attention of the wisest legislature.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be holy men unto me: neither shall ye eat *any* flesh *that* is torn of beasts in the field: ye shall cast it to the dogs.

## C H A P. XXIII.

*Laws respecting slander and false-witness; the poor; the sabbath of the land; idolatry; the yearly feasts. Blessings promised to obedience.*

**T**HOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee, lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

13 And in all *things* that I have said unto you, be circumspect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out of Egypt: and none shall appear before me empty.

16 And the feast of harvest, the first fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

20 Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, ~~and~~ the Perizzites, and the Canaanites, ~~and~~ the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren in thy land; the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee (1).

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

#### C H A P. XXIV.

*Moses writes the commandments of God, which he reads to the people; and ratifies the covenant of God with them, by the blood of victims: Moses ascends again into the mountain, and continues there with God forty days and forty nights.*

AND he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

2 And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said, will we do.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

(1) See this fulfilled, Josh. xxiv. 12. The author of the book of Wisdom, ch. xii. 8. calls these *wasps*; and *didst send wasps, forerunners of thine host, to destroy them by little and little*. The *hornet*, whose sting is more venomous with us, than the *wasp*, in the hot eastern countries is far more venomous than in our colder climates: there it is often deadly: Pliny and Bochart have both remarked its pernicious and fatal nature; and the latter author, in his Hieroz. p. 534. produces many instances of nations who have been obliged to relinquish their country, by means of insects apparently so contemptible as bees, wasps and hornets. The reader is by all means referred to his ingenious work.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel: and *there was* under his feet, as it were a paved work of sapphire-stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses *was* in the mount forty days, and forty nights.

C H A P. XXV.

*The offerings of the tabernacle: the matter and form of the ark of the mercy-seat: the table of shew-bread: and the candlestick; all which were to be made after the pattern shewn to Moses in the mount.*

**A**ND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine-linen, and goats *bair*,

5 And rams skins dyed red, and badgers skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary; that I may dwell amongst them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 And they shall make an ark of shittim-wood: two cubits and an half *shall* be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall* be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy-seat of pure gold: two cubits and a half *shall* be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings: and their faces *shall* look one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table of shittim-wood:

wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, with their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over-against it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

*Of the form, measure, and matter of the tabernacle.*

**M**oreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains of goats hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

14 And thou shalt make a covering for the tent, of rams skins dyed red, and a covering above of badgers skins.

15 And

15 And thou shalt make boards for the tabernacle, of shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side, south-ward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side, *there shall be* twenty boards,

21 *and their forty sockets of silver*; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides west-ward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over-against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side (m).

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, *and their hooks shall be of gold*: and thou shalt cast five sockets of brass for them.

C H A P. XXVII.

*The altar of burnt-offering with its vessels is described, together with the court of the tabernacle, and the oil for the candlestick.*

**A**ND thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shalt thou make it: as

(m) The table and candlestick, food and light, were to be placed opposite each other; which have led some to think, that the word, *it*, ch. xxviii. 37. refers to table, *that they may give light over-against it*. From this description of the tabernacle, into which no light could enter, the use of the candlestick, which was lighted up every day, is manifest. The table, according to Ainsworth and others, being without the vail, signified, that the twelve tribes, represented by the twelve cakes upon the table, were shut out from the mysteries of the Gospel, Hebr. ix. 8, 9, 10. x. 19. and xi. 39, 40. and, in respect of heaven itself, we all, in this life, are yet *without*, and enter in only by the anchor of hope, Heb. vi. 18, 19, 20. 1 Pet. i. 4, 5. 2 Cor. v. 1, 2, 3.



it was shewed thee in the mount, so shall they make it.

9 And thou shalt make the court of the tabernacle: for the south-side, southward, *there shall be* hangings for the court of fine twined linen of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty sockets *shall be of* brass: the hooks of the pillars, and their fillets, *shall be of* silver.

11 And likewise for the north-side in length, *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west-side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east-side, east-ward, *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets of brass.

18 The length of the court *shall be* an hundred cubits; and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court *shall be of* brass.

20 And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten, for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: *It shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

#### C H A P. XXVIII.

*Aaron and his sons are set apart for the priest's office: the holy vestments for the high-priest, and the common ones for the other priests, are described.*

**A**ND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab

and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make: a breast-plate and an ephod, and a robe, and a brodered coat, a mitre and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of* gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the Lord, upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 And thou shalt make the breast-plate of judgment, with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

16 Four-square it shall be, *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names: *like* the engravings of a signet, every one with his name shall they be, according to the twelve tribes.

22 And thou shalt make upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, towards the forepart thereof, over-against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

30 And thou shalt put in the breast-plate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he go-

eth in before the Lord (*n*): and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually.

31 And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be ~~an~~ hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells *of* gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out; that he die not.

36 And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hal-low in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches, to cover their nakedness: from the loins even unto the thighs they shall reach.

(*n*) *Urim* and *Thummim*, i. e. *lights* and *perfections*, are mentioned here, and in Levit. viii. 8. *as put into the breast-plate of the high-priest.* As to their *form* and *substance*, it seems highly probable that they were no other than the *twelve precious stones* inserted into the high-priest's breast-plate, ver. 17, &c. on which were engraven the names of the twelve tribes of Israel: therefore it is probable that the *Urim* and *Thummim*, and the *precious stones*, are only different names for the same thing. Mr. Locke, after many very learned men, delivers it as his opinion, that the words might be rendered, *thou shalt put therein stones that are shining and perfect*; and he quotes Josephus, Anti. lib. iii. cap. 8. who maintains that the *Urim* and *Thummim*, were nothing else but the *precious stones* themselves, in the high-priest's breast-plate: I would also observe, that the question, *how*, or in *what manner* prophetic answers were delivered by *Urim* and *Thummim*, seems not altogether properly put; as there are no proofs that the *Urim* and *Thummim*, separately considered, ever gave answers. The high-priest, wearing the *ephod*, received answers from God; and, so far as he could not receive answers without it, so far answers may be said to have been given *by that ephod*, or *by the breast-plate* as a part for the whole.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. *It shall be a statute for ever unto him, and his seed after him.*

## C H A P. XXIX.

*The sacrifice and ceremonies of consecrating the priests: the continual burnt-offering.*

**A**ND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them: and the priest's office shall be theirs, for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that is upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take one ram; and Aaron

and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar, round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the Lord.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave-offering before the Lord.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the Lord: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration; *even of that which is for Aaron, and of that which is for his sons.*

28 And it shall be Aaron's and his sons by a statute for ever, from the children of Israel: for it is an heave-offering: and it shall be an heave-

heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the Lord.

29 And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things, where-with the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat thereof, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar, shall be holy.

38 Now this *is that* which thou shalt offer upon the altar; two lambs of the first year, day by day, continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.

40 And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 *This shall be* a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children

of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I *am* the Lord their God.

### C H A P. XXX.

*The altar of burnt incense is described: the ransom of the half shekel is enjoined. The brass laver, the holy anointing oil, and perfume, are directed to be made.*

**A**ND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof: (four-square shall it be:) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that *is* by the ark of the testimony; before the mercy-seat, that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the Lord.

11 And the Lord spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom for his soul unto the

the Lord, when thou numberest them: that there be no plague amongst them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel *shall be* the offering of the Lord (o).

14 Every one, that passeth among them that are numbered from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 And the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 Moreover the Lord spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

(o) According to Dr. Waterland, nearly *fourteen-pence*. This tax, every man was bound to pay, from 20 years and upwards, ver. 14. and neither more nor less was to be paid by rich or poor; ver. 15. evidently to signify, that every soul is equally valuable in the sight of God, with whom there is no respect of persons; and that the ransom of one cost the same price with the ransom of the other. See, 1 Pet. i. 18—20. This *half shekel* is said to be *after the shekel of the sanctuary*, "says Mr. Locke, according to the standard of the sanctuary, as if one should say, a shilling, according to the standard of the Tower."

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, and it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 And the Lord said unto Moses, Take unto thee sweet spices, *stacte*, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

## C H A P. XXXI.

*Bezaleel and Aboliab are called for the work of the tabernacle: God again enjoins the observation of the sabbath: Moses receives the two tables of stone.*

AND the Lord spake unto Moses, saying,

2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in

knowledge,

knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in bras,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments of Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee, shall they do.

12 And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations; that ye may know that I *am* the Lord, that doth sanctify you.

14 Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from amongst his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

(o) It is well known, that, in the eastern countries, the men wore these kind of ornaments as well as the women. See Judges viii. 24. They were, probably, part of the spoils which they had brought from Egypt, and which they now shamefully employ to the dishonour of their God. It does not appear from history, how long time was employed in making this calf.

## C H A P. XXXII.

*The children of Israel make a golden calf, which they worship: Moses breaks the tables written by the finger of God: he destroys the calf, returns into the mount, and intercedes with God in behalf of the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons (o), and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted *themselves*.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay

N

them



them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 And Moses turned, and went down from the mount: and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side, and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.*

19 And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel to drink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought to great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief.

23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off: So they gave it me: then I cast it into the fire, and there came out this calf.

25 And when Moses saw that the people were naked (p): (for Aaron had made them naked unto their shame, amongst their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate your selves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

(p) By this nakedness some expositors understand, not only their being divested of their virtue and piety, which was their ornament and defence, but also their being unarmed, dispersed up and down the plain at their sports; nay, and even guilty of acts of lewdness in the midst of their idolatrous mirth: but if such a nakedness had been implied, one would have conceived, that the same word would have been used here, as in Gen. iii. 7. where Adam's nakedness, or loss of his original virtue, is spoken of: a different word is here used, *piro*, which signifies to *apostatise*, to break loose from the true religion and worship; a sense, which seems better adapted to this place, than that which our translation gives. Houbigant, however, gives another interpretation to the word; which, he says, signifies, *to be free from business, to hold a feast*: see ch. v. 4. and he gives also a different interpretation to the word we render *amongst their enemies*: we subjoin his translation of the verse; which he observes very justly, is an introduction to the slaughter by the Levites, mentioned in the next verse. *But Moses when he saw the people feasting, (for, by the command of Aaron, they held a feast, ver. 5.) and easy to be slain, if any one should fall upon them; ver. 26, stood in the gate of the camp, and said, &c.* The gate of the camp was the place where the courts of judgment were held; a custom, which seems derived from the patriarchal times; (Gen. xxiii. 10, 18. xxxiv. 20.) and was continued under the commonwealth of Israel: see Ruth iv. 1, 11. Deut. xvii. 5. See the Abbé Flury's history of the Israelites, ch. xxii.

C H A P.

## C H A P. XXXIII.

*The Lord refuseth to go with the people: Moses pitcheth the tabernacle without the camp: the Lord descends in a cloud, and speaks with Moses: Moses desires to see the glory of the Lord.*

**A**ND the Lord said unto Moses, Depart, and go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with

me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

## C H A P. XXXIV.

*The tables are renewed: Moses goes up into the mount, where the name of THE LORD is proclaimed: the Lord reneweth the covenant, and Moses descends again from the mountain.*

**A**ND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up to mount Sinai, as the Lord

Lord had commanded him, and took in his hand the two tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us; (for it is a stiff-necked people;) and pardon our iniquity and our sin, and take us for thine inheritance.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou *art*, shall see the work of the Lord: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye shall destroy their altars, break their images, and cut down their groves.

14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice,

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

(*q*) Moses did not *know* that the divine glory communicated itself to his face, and caused it to *shine* or *irradiate*, while he conversed with God. The word rendered *shine*, is *keren*, which signifies, primarily, to *irradiate*, *shoot forth*, or *emit* rays of light; and so, to shoot forth as horns, whence it signifies *a horn*; and being rendered horned by the Vulgate, hath given rise to that simple representation of ignorant painters, who describe Moses, with two horns sprouting out from his forehead. The true meaning is, that the divine glory irradiated the face of Moses; from whence an extraordinary effulgence proceeded, so great as to terrify *Aaron and the children of Israel*, ver. 30. and to render it necessary for a *vail* to be put upon his face while he conversed with them; ver. 33—35.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.

23 Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not feed a kid in his mother's milk.

27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty days, and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount,) that Moses wist not that the skin of his face shone (*q*), while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel, *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again until he went in to speak with him.

## C H A P. XXXV.

*Moses delivers the commands of God concerning the erection of the tabernacle: the people readily offer their free gifts: Bezaleel and Aholiab are appointed to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying,

5 Take ye from amongst you an offering unto the Lord: Whosoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats *hair*,

7 And rams skins dyed red, and badgers skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

10 And every wise hearted among you shall come, and make all that the Lord hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark and the staves thereof, *with* the mercy-seat, and the vail of the covering,

13 The table and his staves, and all his vessels, and the shew-bread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense-altar, and his staves, and the anointing-oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his brazen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing; *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets; all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats *hair*.

27 And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate;

28 And spice, and oil for the light, and for the anointing-oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moses.

30 And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel

leel the son of Uri, the son of Hur, of the tribe of Judah :

31 And he hath filled him with the spirit of God, in wisdom, in understanding, ~~and~~ in knowledge, and in all manner of workmanship ;

32 And to devise curious works, to work in gold, ~~and~~ in silver, and in brass,

33 And in the cutting of stones to set *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab the son Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, ~~and~~ in purple, in scarlet, and in fine linen, and of the weaver ; *even* of them that do any work, and of those that devise cunning work.

#### C H A P. XXXVI.

*The offerings are delivered to the workmen : the liberality of the people is restrained.*

**T**HEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom ; *even* every one whose heart stirred him up to come unto the work to do it :

3 And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made ;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

6 And Moses gave commandment, and they

caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet : with cherubims of cunning-work made he them (*r*).

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits ; the curtains *were* all of one size.

10 And he coupled the five curtains one unto another : and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling : likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second : the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches : so it became one tabernacle.

14 And he made curtains of goats *hair* for the tent over the tabernacle : eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain : the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams skins dyed red, and a covering of badgers skins above *that*.

20 And he made boards for the tabernacle of shittim-wood, standing up.

(*r*) Houbigant renders this, *figuris opere textili intertextis* : for *cherub*, says he, in the Hebrew, is a genus, as *Castel*, after *Aben-Exra*, shews us ; and, before them, St. Jerom : and here it means, *figure* in general, and not *one cherubim* ; for, it is not likely that one and the same cherubim was interwoven in the curtains, decorated with no variety. Monsieur Bergier, an ingenious and elegant writer, in a work which he has lately published, intitled, *Elémens primitifs des Langues*, observes, “ that in Exodus, and the other places, where mention is made of the cherubims of the ark and temple, he thinks that *cherub* generally signifies an *image, statue, or carving*, which sometimes represents an human figure, sometimes an animal, sometimes both ; and, therefore, to him it seems analogous to the Hebrew word *bakrob*, which signifies a *point, or edge*, and, consequently, the *sculptors chissel* ; and also to the verb *carab*, which, in Syriac and Arabic, signifies *to labour*. I could easily shew, says he, that in all languages, the expressions to *carve, to engrave, to etch, &c.* are all analogous, and formed from synonymous roots. It should be observed that our verb *graver, to etch*, has, for its root, *raw, or rab* ; as *bakrob, carab, cherub* ; like *γράφω*, and *scribo* ; and thus, that *cherubim*, may, in several places, be literally translated, *engravings, or sculptures*. ”

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board and two tenons, equally distant one from another. Thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south-side, south-ward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which* is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle west-ward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring. Thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 And he made bars of shittim-wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 And he made an hanging for the tabernacle-door, of blue, ~~and~~ purple, and scarlet, and fine twined linen of needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

C H A P. XXXVII.

*The ark, the mercy-seat, the table of shew-bread, the golden candlestick, the altar of incense, the holy anointing oil, and the pure incense, are named.*

**A**ND Bezaleel made the ark of shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 And he made the mercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 And he made the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold; and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, ~~and~~ his bowls, and his covers to cover withal, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And



20 And in the candlestick *were* four bowls like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 And he made the incense-altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; (*it was* four-square;) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

#### C H A P. XXXVIII.

*The altar of burnt-offering, the laver of bras, and the court of the tabernacle, are made; the sum of the offerings for the tabernacle specified.*

**A**ND he made the altar of burnt-offering of shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; (*it was* four-square;) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with bras.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of bras.

4 And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of bras, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with bras.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver of bras, and the

foot of it of bras, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

9 And he made the court: on the south-side south-ward, the hangings of the court *were* of fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars, and their fillets, *were* of silver.

11 And for the north-side, the hangings were an hundred cubits, their pillars *were* twenty, and their sockets of bras twenty: the hooks of the pillars, and their fillets, of silver.

12 And for the west-side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, of silver.

13 And for the east-side east-ward fifty cubits.

14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the sockets of the pillars *were* of bras; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapters of silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets of bras four; their hooks of silver, and the overlaying of their chapters, and their fillets, of silver.

20 And all the pins of the tabernacle, and of the court round about, *were* of bras.

21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer, in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold

gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary (s):

26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the bras of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

C H A P. XXXIX.

*The high-priest's garments are made; all the works, being finished, are brought by the artificers to Moses, who blest them.*

**A**ND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

2 And he made the ephod, of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires; to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 And he made the breast-plate of cunning-work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first row was* a sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper. *They were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains, at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put

(s) It appears from the following verse, that 603,550 men were numbered; and, as so numbered, paid, *each man half a shekel*, which makes 301,775 shekels; i. e. (3000 *shekels* making a talent,) 100 talents and 1775 shekels; which, at the rate of 35ol. to a talent of silver, and 2s. 4d. to a shekel of silver, amount to 35,207l. English; that is, in the whole, 185,207l. a very considerable sum! but one, which will by no means appear incredible, when it is remembered, that the ancestors of the Israelites, Abraham, &c. were possessed of very great riches, which, no doubt, they had improved before they left Egypt; but which, certainly, the spoils they brought out of Egypt, as well as those they gained from the Amalekites, must have augmented very much. Respecting this numbering of the people, see Numb. i. 46.

them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod, as the Lord commanded Moses.

22 And he made the robe of the ephod of woven work, all of blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, *and twined linen*.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in; as the Lord commanded Moses.

27 And they made coats of fine linen, of woven work, for Aaron and for his sons,

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to the engravings of a signet*, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre: as the Lord commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams skins dyed red, and the covering of badgers skins, and the vail of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and all the vessels thereof*, and the shew-bread,

37 The pure candlestick, *with the lamps thereof*, *even with the lamps to be set in order*, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door.

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver, and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle for the tent of the congregation,

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons garments to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

#### C H A P. XL.

*God commands the tabernacle to be erected, and Aaron and his sons to be sanctified: Moses obeys the command, and the glory of the Lord fills the tabernacle.*

**A**ND the Lord spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt

thalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout their generations.

16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 And it came to pass, in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it, before the Lord; as the Lord had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle south-ward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moses.

26 And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon; as the Lord commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses.

30 And he set the laver between the tent of the congregation, and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

(1) It should rather be rendered, *then the cloud covered the tent*. The tabernacle being finished, the Divine Presence, (signified by this glorious cloud,) came to take possession, as it were, of that house, which God had promised to inhabit, as the King and peculiar guardian of the Jewish nation: and accordingly, this glorious cloud became the director of all their motions; ver. 36. signifying to them not only *when* to travel, but also *which way* they were to steer their course; and this it continued to do all the while they were in the wilderness, till it brought them into the land of Canaan: "Whereby," says Dr. Beaumont, "was figured the guidance and protection of the church by Christ, under the gospel; as it is written, *Isai. iv. 5. the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.*"

# The T H I R D Book of M O S E S, called L E V I T I C U S.

## C H A P. I.

*Of the burnt-offerings of the herd, of the flocks, and of the fowls; and in what manner each were to be offered.*

**A**ND the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-sacrifice (*u*) of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

4 And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar north-ward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priests shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

14 And if the burnt-sacrifice for his offering to the Lord *be* of tOWls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it, with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: *it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

## C H A P. II.

*The meat-offering of flour with oil and incense, and of the first-fruits in the ear, is enjoined; salt is commanded to be offered with every oblation.*

**A**ND when any will offer a meat-offering unto the Lord, his offering shall be of fine flour (*x*); and he shall pour oil upon it, and put frankincense thereon.

(*u*) The *burnt-sacrifice*, as being the principal, is mentioned first: It was wholly consumed upon the altar, and therefore usually called an *holocaust* by the Greeks. There were four other sorts of sacrifices, *meat-offerings*, *peace-offerings*, *sin-offerings*, and *trespass-offerings*, mentioned in the subsequent chapters. The burnt-offering was the most important: it was made unto God every day by the children of Israel; Numb. xxviii. 3. and typified Christ's offering up his whole self to make atonement, Heb. x. 5. wherefore it is said *to make atonement*, and procure reconciliation, ver. 4. not upon its own account, but by faith in the blood of Christ: It represented, morally, the intire and unreserved devotion of the offerer. See Rom. xii. 1. For a full view of the doctrine of sacrifices, we refer to Dr. Outram's treatise *de sacrificiis*; and to our notes on Exod. xii. 11. for the qualifications of this sacrifice, *a male without blemish*. It is evident, from the two foregoing books, that sacrifices were not now first instituted. What we render, *he shall offer it of his own voluntary will*, Dr. Waterland renders, *he shall offer it to find acceptance; at the door, &c.* and Houbigant, *ut faciat sibi eum placabilem, that he may render the Lord placable to him*; which is agreeable to the LXX, and other ancient versions.

(*x*) The words immediately following clearly shew, what is meant by this offering; and consequently how ill it is rendered a *meat-offering*: *menché*, signifies any offering or present made to God, as a means of appeasing his wrath; and

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be an offering made by fire, of a sweet favour unto the Lord.*

3 And the remnant of the meat-offering *shall be* Aaron's and his sons: *it is* a thing most holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat-offering *baken* in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat-offering.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering, that is made of these things, unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: *it is* an offering made by fire of a sweet favour unto the Lord.

10 And that which is left of the meat-offering, *shall be* Aaron's and his sons: *it is* a thing most holy of the offerings of the Lord made by fire.

11 No meat-offering which he shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet favour.

13 And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for

the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord.

### C H A P. III.

*The peace-offering is described, whether of the herd, or the flock.*

**A**ND if his oblation *be* a sacrifice of peace-offering (y), if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the Lord.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards;

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a sweet favour unto the Lord.

6 And if his offering for a sacrifice of peace-offering unto the Lord, *be of* the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof *and* the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards:

and it should certainly have been rendered here, either a *bread*, or *wheat-offering*; *donarium farreum*, Le Clerc renders it; and the French *gâteau*. Having observed once for all, that these offerings and oblations referred to the oblation of Jesus Christ, we shall henceforth leave it to the reader to apply this general observation. See Dan. ix. 27. Dr. Waterland, all through this chapter reads *bread-offering* for *meat-offering*.

(y) So called, as eminently typifying the *peace* and reconciliation of God with man, through the death of *him* who is our *peace-maker*: for, it should be particularly observed, that of these sacrifices both God and man, priest and people, were to partake. See ch. vii. 11, and following verses. Rom. v. 10. 2 Cor. v. 18, 19. Dr. Beaumont observes, that the original signifies a *sacrifice of payments* or *pacifications*, whereby men returned to God confession and thanks for peace and prosperity; and for his performing of mercies and pacifications; and paid their vows. Compare Ps. lvi. 13. and Prov. vii. 14.

10 And



10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is the food of the offering made by fire unto the Lord.*

12 And if his offering be a goat, then he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards:

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is the food of the offering made by fire, for a sweet savour: all the fat is the Lord's.*

17 *It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.*

#### C H A P. IV.

*The sin-offering of ignorance for the priest, the congregation, the ruler, and for one of the people, is enjoined.*

**A**ND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord (*concerning things which ought not to be done*) and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned a young bullock without blemish, unto the Lord for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood

of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards:

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 *Even* the whole bullock shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out, shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the Lord, *concerning things* which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in *some* of the blood, and sprinkle it seven times before the Lord, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is a sin-offering for the congregation.*

22 When

22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the Lord his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar, for a sweet savour unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and

shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

### C H A P. V.

*Of him who concealeth his knowledge when adjured; who toucheth an unclean thing; who maketh an oath or vow: of the trespass-offering in sacrilege, and in sins of ignorance.*

**A**ND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it: if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

6 And he shall bring his (z) trespass-offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the

(z) The original word *aschem*, *trespass*, extends further than *chetau*, *sin*; even to sins against knowledge: but the precise difference between them is not easy to settle: we refer to Outram *de sacrificiis*, as before. Dr. Beaumont observes, that "these *trespass-offerings* were for sins of less importance, as omission of some duties, and not observing the legal washings and purifications, &c. whereas the *sin-offerings* in chap. iv. were for greater offences, in doing of things forbidden of God: and therefore, these oblations for trespasses of this kind were made less, if the sinner were poor: see ver. 11. which, in the former, were never lessened. See. ch. iv."

sin-offering

sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat-offering.

14 And the Lord spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not; and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against the Lord.

*The trespass-offering for sins knowingly committed: the offering at the consecration of the priest.*

AND the Lord spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 And the Lord spake unto Moses, saying (a),

9 Command Aaron and his sons, saying, This is the law of the burnt-offering (b): (It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it;)

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay

(a) Here begins the 25th section of the law, according to the Jewish division; and the 6th chapter, according to Junius and Tremellius: an alteration, which, certainly, is very just, as the sacred writer here enters upon a new subject.

(b) The sacred writer, having finished what concerns the respective sacrifices of the people, now proceeds to direct the priests; and first, concerning that *burnt-offering*, or that morning and evening sacrifice, which was wholly consumed upon the perpetual fire of God's altar. Houbigant renders this clause as follows: *this shall be the law of the burnt-offering; the burnt offering shall be upon the fire of the altar all night, even to the morning, &c.* A translation which may be well justified, as there is no verb in the original, and as it is agreeable to the most ancient versions. We learn from Calmet, and the other writers on this subject, that the priests watched all night, and put the sacrifice upon

the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 And this *is* the law of the meat-offering: the sons of Aaron shall offer it before the Lord, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar, *for* a sweet savour, *even* the memorial of it unto the Lord.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it *unto them* for their portion of my offerings made by fire; it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it: *It shall be* a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

19 And the Lord spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and* the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord.

22 And the priest of his sons that is anointed in his stead shall offer it: *It is* a statute for ever unto the Lord, it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 And the Lord spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin-offering: In the place where the burnt-offering is killed, shall the sin-offering be killed before the Lord: it *is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

upon the altar, not entire, but piece by piece, consuming it by a slow and gentle fire: so that the sacrifice was burning on the altar from the evening, when the Jewish day began, till the morning. Then succeeded the morning sacrifice; which was, in like manner, kept consuming till the time of the evening sacrifice, unless there were other holocausts to come after; then it was consumed more quickly, in order to make room for these extraordinary burnt-offerings. When the sin-offerings, or peace-offerings, were offered, the fat, and those parts of them which were appropriated to the altar, were laid upon the daily sacrifice, and consumed with it.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place.

28 But the earthen vessel wherein it is sodden, shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 And no sin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

#### C H A P. VII.

*The law of the trespass-offering, and of the peace-offerings: the fat and the blood are forbidden: the portion assigned to the priests.*

**L**ikewise this *is* the law of the trespass-offering: it *is* most holy.

2 In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a trespass-offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation, *for* an heave-offering unto the Lord; and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh, that toucheth any unclean *thing*, shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings, that *pertain* unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing*, as the uncleanness of man, or *any* unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the Lord, even that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it* shall be cut off from his people.

26 Moreover, ye shall eat no manner of blood,

*whether it be of fowl or of beast, in any of your dwellings.*

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 *This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them, to minister unto the Lord in the priest's office:*

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.

37 *This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;*

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

#### C H A P. VIII.

*Moses consecrateth Aaron and his sons: their sin-offering: their burnt-offering: the ram of consecration: the place and time of their consecration.*

**A**ND the Lord spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

18 And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the Lord; as the Lord commanded Moses.

22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder.

26 And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

27 And he put all upon Aaron's hands, and upon his sons hands, and waved them *for* a wave-offering before the Lord.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it *for* a wave-offering before the Lord: *for* of the ram of consecration it was Moses' part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him.

31 And Moses said unto Aaron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle



tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the Lord, that ye die not: for *so* I am commanded.

36 So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

#### C H A P. IX.

*Aaron's offerings for himself and the people: the people are blessed, and fire comes forth from the Lord, and consumes the offering.*

**A**ND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the Lord.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf, and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the Lord: and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the Lord.

6 And Moses said, This *is* the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and

poured out the blood at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the sin-offering he burnt upon the altar; as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire, without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took *an* handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram, *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, (which he sprinkled upon the altar round about,)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the Lord, as Moses commanded.

22 And Aaron lifted up his hand towards the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offering.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering (*c*), and the fat: *which* when all the people saw, they shouted, and fell on their faces.

(c) In token of his acceptance, the LORD sent forth from his presence *a fire*, which *consumed the burnt-offering, and its fat*; by which the evening sacrifice is generally understood. Thus God gave a public attestation to the ministry of Aaron. In the same manner the place of worship was dedicated in the time of David; 1 Chron. xxi. 26. and so likewise the temple of Solomon, 2 Chron. vii. 1. Thus the authority of Elijah too, to restore the true religion, was justified. 1 Kings xviii. 38. See also Judges vi. 21. xiii. 23. and hence comes the expression, *remember all his offering, and accept his burnt-sacrifice*. Psal. xx. 3. This sacred fire, now sent forth from God, and kindling that on the altar, was ordered (ch. vi. 12, 13.) to be kept always burning; and accordingly it is said to have lasted till the

## C H A P. X.

*Nadab and Abihu offer strange fire before the Lord, and are destroyed: the priests are forbidden wine when they serve at the tabernacle.*

**A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord and devoured them, and they died before the Lord (d).

3 Then Moses said unto Aaron, *This is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *It shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left,

Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due and thy sons due of the sacrifices of the Lord made by fire: for ~~sa~~ I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for ~~they~~ *they* be thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the Lord; and it shall be thine, and thy sons with thee, by a statute for ever; as the Lord hath commanded.

16 And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?

20 And when Moses heard *that*, he was content.

## C H A P. XI.

*Of clean and unclean beasts, fishes, birds and reptiles.*

**A**ND the Lord spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

the time of Solomon; when God sent *fire* a-new from heaven to consume the sacrifices offered at the consecration of the temple; and that again is said to have continued till the Babylonish captivity. It was certainly a very solemn circumstance to reflect, that their sacrifices were consumed by an uninterrupted continuation of the same celestial flame, which the priests, watching day and night for that purpose, fed with constant fuel.

(d) The crime of *Nadab and Abihu* is generally thought to have consisted in their kindling with a fire, different from that which burned continually on the altar of burnt-offerings, the incense, which their office of priest obliged them to offer up to God, every morning and evening, in *the holy place*. It was necessary that the profanation of so august a ceremony should be punished after so exemplary a manner, as might serve for ever to deter all others from celebrating it unworthily for the future. *The crimes of persons in eminent stations, and who are exposed to the sight of all the world, spread their contagion upon as many as are witnesses of them.* Severity is the soul of a law; especially when

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3. Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine (*e*), though he divide the hoof, and be cloven-footed; yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they *are* unclean to you.

9 These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *shall be* an abomination unto you.

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl.

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them, shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, ~~and~~ the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean;

it is notified to those who are obliged to submit to it: and indulgence is usually of a dangerous consequence; especially at the first enacting of any statute. One of the heralds of the gospel began his ministry with a clap of thunder: the first rays he shot from his eyes were mortal, and the death of two of his perfidious disciples was the seal of his apostleship. The stroke which deprived *Nadab* and *Abihu* of their lives, was sufficient, one would think, to make their father Aaron die with grief: and yet Moses obliged him to set bounds to his affliction. He prevented the excess of it by a *terrible* maxim; but such a one, as ought to be received with an entire submission by all those, who, like worthy disciples of the laws of GOD, love nothing more than *Him*. This maxim was, that order requires that God should be glorified, either by the obedience of those who live under his laws, or by the destruction of those who dare to oppugn them; and is the precise meaning of these words in ver. 3. *this is that which the Lord speaks, saying, I WILL BE SANCTIFIED IN THEM THAT COME NIGH ME.*

(e) The aversion of the Jews to this animal, is universally known; which is generally considered as an emblem of impurity, but was most probably forbidden, chiefly on account of its tendency to breed the leprosy: hence the Jews had a proverb, that of ten measures of leprosy which descended into the world, the swine took nine to themselves.

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whether *it be* any vessel of wood, or raiment, or skin, or sack; whatsoever vessel *it be*, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that on* which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing*, whereupon any part of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if any water be put upon the seed, and any part of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the Lord your God: ye shall therefore sanctify yourselves, and ye shall be

holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

## C H A P XII.

*The purification of a woman after childbirth: her offering.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the

The swine, says Dr. James, is the only animal in the creation subject to the leprosy, and also something very like what we call the *king's evil*, called in Latin *scrophula*, from *scropha*, a *sow*: as this disease is in Greek called *χώρας*, from *χώρας*, a *swine*. The *measles* is another contagious disease, with which this animal is often infected; insomuch that it has passed into a proverb, as we learn from Juvenal, who calls it *porrigo*: in this distemper all the fleshy parts are full of innumerable small, round, white, hard substances, somewhat like hail-stones. Hence it must be plain to every reasonable observer, that the flesh of this beast, as an aliment, must be highly improper for a people so subject to leprosy, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction; and abstracting from these considerations, this animal's way of living is lazy and inactive; and the filth it continually feeds upon, plainly shews that its flesh is full of viscous and gross juices, fit to produce humours, of the same nature, in those who eat it.

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12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation, for an heave-offering unto the Lord; and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh, that toucheth any unclean thing, shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the Lord, even that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

26 Moreover, ye shall eat no manner of blood,

whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest for an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them, to minister unto the Lord in the priest's office:

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever, throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

#### C H A P. VIII.

Moses consecrateth Aaron and his sons: their sin-offering: their burnt-offering: the ram of consecration: the place and time of their consecration.

AND the Lord spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breast-plate upon him: also he put in the breast-plate the Urim and Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

18 And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*, and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the Lord; as the Lord commanded Moses.

22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder.

26 And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

27 And he put all upon Aaron's hands, and upon his sons hands, and waved them *for* a wave-offering before the Lord.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it *for* a wave-offering before the Lord: *for* of the ram of consecration it was Moses' part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him.

31 And Moses said unto Aaron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle



tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the Lord, that ye die not: for *so* I am commanded.

36 So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

#### C H A P. IX.

*Aaron's offerings for himself and the people: the people are blessed, and fire comes forth from the Lord, and consumes the offering.*

**A**ND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the Lord.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf, and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the Lord: and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the Lord.

6 And Moses said, This *is* the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and

poured out the blood at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the sin-offering he burnt upon the altar; as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire, without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took ~~a~~ handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram, *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, (which he sprinkled upon the altar round about,)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the Lord, as Moses commanded.

22 And Aaron lifted up his hand towards the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offering.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering (*c*), and the fat: *which* when all the people saw, they shouted, and fell on their faces.

(c) In token of his acceptance, the LORD sent forth from his presence *a fire*, which consumed the burnt-offering, and its fat; by which the evening sacrifice is generally understood. Thus God gave a public attestation to the ministry of Aaron. In the same manner the place of worship was dedicated in the time of David; 1 Chron. xxi. 26. and so likewise the temple of Solomon, 2 Chron. vii. 1. Thus the authority of Elijah too, to restore the true religion, was justified. 1 Kings xviii. 38. See also Judges vi. 21. xiii. 23. and hence comes the expression, *remember all his offering*, and accept his burnt-sacrifice. Psal. xx. 3. This sacred fire, now sent forth from God, and kindling that on the altar, was ordered (ch. vi. 12, 13.) to be kept always burning; and accordingly it is said to have lasted till the

## C H A P. X.

*Nadab and Abihu offer strange fire before the Lord, and are destroyed: the priests are forbidden wine when they serve at the tabernacle.*

**A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord and devoured them, and they died before the Lord (*d*).

3 Then Moses said unto Aaron, *This is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *It shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left,

Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due and thy sons due of the sacrifices of the Lord made by fire: for *sa* I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord; and it shall be thine, and thy sons with thee, by a statute for ever; as the Lord hath commanded.

16 And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?

20 And when Moses heard *that*, he was content.

## C H A P. XI.

*Of clean and unclean beasts, fishes, birds and reptiles.*

**A**ND the Lord spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

the time of Solomon; when God sent *fire* a-new from heaven to consume the sacrifices offered at the consecration of the temple; and that again is said to have continued till the Babylonish captivity. It was certainly a very solemn circumstance to reflect, that their sacrifices were consumed by an uninterrupted continuation of the same celestial flame, which the priests, watching day and night for that purpose, fed with constant fuel.

(*d*) The crime of *Nadab and Abihu* is generally thought to have consisted in their kindling with a fire, different from that which burned continually on the altar of burnt-offerings, the incense, which their office of priest obliged them to offer up to God, every morning and evening, in the holy place. It was necessary that the profanation of so august a ceremony should be punished after so exemplary a manner, as might serve for ever to deter all others from celebrating it unworthily for the future. *The crimes of persons in eminent stations, and who are exposed to the sight of all the world, spread their contagion upon as many as are witnesses of them.* Severity is the soul of a law; especially when it

3. Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4. Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5. And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6. And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7. And the swine (*e*), though he divide the hoof, and be cloven-footed; yet he cheweth not the cud; he *is* unclean to you.

8. Of their flesh shall ye not eat, and their carcase shall ye not touch: they *are* unclean to you.

9. These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10. And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *shall be* an abomination unto you.

11. They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13. And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14. And the vulture, and the kite after his kind;

15. Every raven after his kind;

16. And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17. And the little owl, and the cormorant, and the great owl.

18. And the swan, and the pelican, and the gier-eagle,

19. And the stork, the heron after her kind, and the lapwing, and the bat.

20. All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21. Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22. *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23. But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25. And whosoever beareth *ought* of the carcase of them, shall wash his clothes, and be unclean until the even.

26. *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27. And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28. And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29. These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, ~~and~~ the mouse, and the tortoise after his kind,

30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31. These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean;

it is notified to those who are obliged to submit to it: and indulgence is usually of a dangerous consequence; especially at the first enacting of any statute. One of the heralds of the gospel began his ministry with a clap of thunder: the first rays he shot from his eyes were mortal, and the death of two of his perfidious disciples was the seal of his apostleship. The stroke which deprived *Nadab* and *Abihu* of their lives, was sufficient, one would think, to make their father Aaron die with grief: and yet Moses obliged him to set bounds to his affliction. He prevented the excess of it by a *terrible* maxim; but such a one, as ought to be received with an entire submission by all those, who, like worthy disciples of the laws of GOD, love nothing more than *Him*. This maxim was, that order requires that God should be glorified, either by the obedience of those who live under his laws, or by the destruction of those who dare to oppugn them; and is the precise meaning of these words in ver. 3. *this is that which the Lord spake, saying, I WILL BE SANCTIFIED IN THEM THAT COME NIGH ME.*

(e) The aversion of the Jews to this animal, is universally known; which is generally considered as an emblem of impurity, but was most probably forbidden, chiefly on account of its tendency to breed the leprosy: hence the Jews had a proverb, that of ten measures of leprosy which descended into the world, the swine took nine to themselves.

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whether *it be* any vessel of wood, or raiment, or skin, or sack; whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for *they are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the Lord your God: ye shall therefore sanctify yourselves, and ye shall be

holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

## C H A P XII.

*The purification of a woman after childbirth: her offering.*

**A**ND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter; she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or female.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the

The swine, says Dr. James, is the only animal in the creation subject to the leprosy, and also something very like what we call the *king's evil*, called in Latin *scrophula*, from *scropha*, a *sow*: as this disease is in Greek called *χώρας*, from *χώρας*, a *swine*. The *measles* is another contagious disease, with which this animal is often infected; insomuch that it has passed into a proverb, as we learn from Juvenal, who calls it *perrigo*: in this distemper all the fleshy parts are full of innumerable small, round, white, hard substances, somewhat like hail-stones. Hence it must be plain to every reasonable observer, that the flesh of this beast, as an aliment, must be highly improper for a people so subject to leprosy, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction; and abstracting from these considerations, this animal's way of living is lazy and inactive; and the filth it continually feeds upon, plainly shews that its flesh is full of viscid and gross juices, fit to produce humours, of the same nature, in those who eat it.

other

other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

## C H A P. XIII.

*The laws and tokens whereby the priest is to be guided in discerning the leprosy in men, and in garments.*

**A**ND the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh, a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh; it *is* a plague of leprosy (*f*): and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that bath* the plague seven days.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin; the priest shall pronounce him clean: it *is* but a scab: and he shall wash his clothes, and *be* clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see *him*: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh,

and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that bath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that bath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest.

17 And the priest shall see him: and behold, *if* the plague *be* turned into white; then the priest shall pronounce *him* clean *that bath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there *be* a white rising, or a bright spot white, and somewhat reddish, and it *be* shewed to the priest;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof *be* turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague.

24 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 Or if there *be* *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and

(*f*) Commentators have been much divided in opinion, whether the leprosy was in itself a natural disease, or a judgment inflicted by God on the rebellious Jews. To me it appears evident that Moses looked upon it by no means as a particular judgment, but as an ordinary distemper in that age generally known, and of a kind peculiar to that country; for there were undoubtedly several species of it, equally loathsome and offensive. This distemper, so prevalent among the Jews, was, a few centuries ago, so common in Europe, that upwards of 15000 hospitals were erected for the reception of persons afflicted with it, and probably half the ancient hospitals in England were built for lepers. At the five gates of Norwich were five hospitals of this kind; and so numerous were lepers in the 12th century, that by a decree of Pope Alexander III. A. D. 1179, they were empowered to erect churches for themselves, and were to have none but leprous ministers to officiate in them. If they went into other churches or among any clean people, a writ lay against them at common law, *de Leproso amovendo*.

behold,

behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair on the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it *be* spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 If a man or woman hath a plague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that bath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there *be* in it no yellow hair, and the scall *be* not in sight deeper than the skin:

33 He shall be shaven; but the scall shall he not shave: and the priest shall shut up *him that bath* the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair: he *is* unclean.

37 But if the scall be in his sight at a stay, and *that there is* black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be*

darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* forehead-bald: *yet is* he clean.

42 And if there *be* in the bald head, or bald forehead, a white reddish fore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, *if* the rising of the fore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him, he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.

47 The garment also that the plague of leprosy *is* in, *whether it be* a woollen garment, or a linen garment;

48 *Whether it be* in the warp, or woof; of linen or of woollen: *whether* in a skin, or in any thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that bath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague



plague be not spread; it is unclean: thou shalt burn it in the fire; it is fret inward, *whether it be bare within or without.*

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

#### C H A P. XIV.

*The sacrifices and ceremonies used in the purification of the leper: the signs of leprosy in an house: the purification of that house.*

**A**ND the Lord spake unto Moses, saying,

2 This shall be the law of the leper, in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two birds alive, and clean, and cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

6 As for the living bird, he shall take it and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he

shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs, without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean, shall present the man that is to be made clean, and those things before the Lord, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the Lord.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord.

17 And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour, mingled with oil, for a meat-offering, and a log of oil;

22 And two turtle doves, or two young pigeons, such as he is able to get; and the one

one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the Lord.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the Lord.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the Lord.

28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This *is* the law of him in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 And the Lord spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague; that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house.

37 And he shall look on the plague, and be-

hold, *if* the plague *be* in the walls of the house, with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city, into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes: and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the

the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

C H A P. XV.

*Of uncleanness by issues, and their purifications.*

**A**ND the Lord spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that bareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, (and hath not rinsed his hands in water,) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his

clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them to the priest.

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the Lord, for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

## C H A P. XVI.

*The solemn yearly expiation for the high-priest, and for the people.*

AND the Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died.

2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-offering; and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats (g), and present them before the Lord, at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail.

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and

(g) The two goats made but one offering, and are so spoken of in the fifth verse, *two kids of the goats for a sin-offering*; in token of which they were both to be presented before the Lord; when lots were to be cast upon them, ver. 8. which was done in the following manner; the priest, placing the two goats, the one on his right hand, the other on his left, stood by the altar, and casting into an urn or box two lots of wood or metal, upon one of which were written the words, *for Jehovah*, and on the other, *for azazel*: he then shook the urn, and putting in both his hands, took up a lot in each, and let fall the right hand lot upon the goat which stood on his right hand, and the left hand lot upon the other; by which the fate of each was determined, according to the following verses.

of

of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send *him* away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy place, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all; *whether it be* one of your own country, or a stranger that sojourneth among you.

30 For on that day shall *the* priest make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord.

31 *It shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the

atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year. And he did as the Lord commanded Moises.

### C H A P. XVII.

*The children of Israel are commanded to offer all their sacrifices at the tabernacle: the eating of blood is prohibited; as also of that which dieth of itself or is torn by beasts.*

**A**ND the Lord spake unto Moises, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the Lord hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring: this shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even

even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood; neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, (*whether it be* one of your own country, or a stranger,) he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

#### C H A P. XVIII.

*The prohibited degrees of marriage: several acts of impurity are forbidden.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

3 After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances to walk therein: I am the Lord your God.

5 Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord.

6 None of you shall approach to any that is near of kin to him (*b*), to uncover *their* nakedness: I am the Lord.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover; for their's is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (*she is* thy sister) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: *for they are* her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life-time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

(b) Improper and incestuous marriages, which were extremely common, not only amongst the Egyptians and Canaanites, but other eastern idolaters, are here first prohibited. There were to be no marriages between those near of kin: the Hebrew expression is remarkable, *to any remainder of his flesh*; i. e. to any relation so near him as to partake of his own blood. The word *shar*, in the Hebrew, denotes *consanguinity*. Every near relation being, as it were, a remnant or remainder of the same flesh and blood, of which we ourselves consist. In this sense it is sometimes joined with *besher*, *flesh*; as in this place, *none of you shall approach to any shar besher*, remainder of his flesh; i. e. any one that remaineth of the same flesh and blood with himself. Compare ch. xxv. 49. Sometimes it is joined with *keber*, *near nearly related*; as ch. xxi. 2. Numb. xxvii. 11. Sometimes with words expressive of *relation*, as verses 12, 13. and ch. xx. 19. For the best comment on this chapter, we refer to Grotius de Jur. Bell. & Pacis, l. 2. c. 5.

21 And



21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the Lord.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you; and the land is defiled:)

28 That the land spue not you out also when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

#### C H A P. XIX.

*A repetition of various laws; with the addition of some new ones.*

**A**ND the Lord spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.

3 Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the Lord your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

5 And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely; neither shalt thou profane the name of thy God: I *am* the Lord.

13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but shalt fear thy God: I *am* the Lord.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I *am* the Lord.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that *is* a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation; *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord, for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised:

uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy, to praise the Lord *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the Lord your God.

26 Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the Lord.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

35 Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the Lord.

## C H A P. XX.

*Of giving seed to Molech: of wizards: of cursing parents: of incestuous and unnatural mixtures, &c.*

**A**ND the Lord spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever *be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech,

to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against that man, and against his family; and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God.

8 And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.

9 For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death: their blood *shall be* upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death: their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto; thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness,

ness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people.

25 Ye shall therefore put difference between clean beasts and unclean: and between unclean fowls and clean: and ye shall not make your souls abominable by beast, ~~or~~ by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.

27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood *shall be* upon them.

#### C H A P XXI.

*Of the priests' mourning, marriages, and personal defects.*

**A**ND the Lord said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

(i) The word rendered *whore*, *zané*, says Mr. Locke, though it is true, that it may signify *hostess*, yet that, both here, and Joshua, ii. 1. it signifies an *harlot*, may appear from the epistle to the Hebrews, ch. xi. 31. where Rahab is called a *prophet*, which, in the New Testament, always signifies *harlot*; and so likewise it is rendered by the Lxx, the Syriac and Arabic versions; and that *zané*, does, in Hebrew, signify *harlot*, see Gen. xxxiv. 31. *Should he deal with our sister as with an harlot?* So, in many other places (and the present particularly) where the word *zané* is made use of, it can signify only such a woman as makes gain by the hire of her body. The word rendered *profane*, is commonly used in opposition to *holy*: and it is not improbable, that it may here signify such a woman, as had made herself truly profane by idolatrous prostitution. However, if this should not be the case, the two words may signify a *harlot professed*, or, one of ill fame: though from the *or* being omitted in the fourteenth verse, we may, perhaps, justly conclude, that the words are synonymous.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore (*i*), or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *be that is* the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I *am* the Lord.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.

16 And the Lord spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *be* of thy seed in their generations, that hath any

blemish,

blemish, let him not approach to offer the bread of his God :

18 For whatsoever man *be* that hath a blemish, he shall not approach : a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf, or that hath a blemish in his Eye, or be scurvy, or scabbed, or hath his stones broken ;

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire : he hath a blemish ; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish ; that he profane not my sanctuaries : for I the Lord do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

#### C H A P. XXII.

*Concerning the uncleanness of the priests, and the perfection of the sacrifices.*

**A**ND the Lord spake unto Moses, saying,  
2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me : I *am* the Lord.

3 Say unto them, Whosoever *be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence : I *am* the Lord.

4 What man soever of the seed of Aaron is a leper, or hath a running issue ; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean by the dead, or a man whose seed goeth from him ;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath ;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterwards eat of the holy things ; because it is his food.

8 That which dieth of itself, or is torn *with* beasts, he shall not eat to defile himself there-with : I *am* the Lord.

9 They shall therefore keep mine ordinances, lest they bear sin for it, and die therefore, if they profane it : I the Lord do sanctify them.

10 There shall no stranger eat *of* the holy thing : a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house : they shall eat of his meat.

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat ; but there shall no stranger eat thereof :

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord ;

16 Or suffer them to bear the iniquity of trespass, when they eat their holy things : for I the Lord do sanctify them.

17 And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever *be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering ;

19 *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a blemish, *that* shall ye not offer : for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the Lord, to accomplish *his* vow, or a free-will-offering in beeves, or sheep, it shall be perfect, to be accepted ; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, ~~or~~ scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering ; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised, ~~or~~ crushed, ~~or~~ broken, or cut ; nei-

ther shall ye make *any* offering *thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, and blemishes *be* in them: they shall not be accepted for you.

26 And the Lord spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the Lord.

28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: *I am* the Lord.

31 Therefore shall ye keep my commandments, and do them: *I am* the Lord.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: *I am* the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: *I am* the Lord.

#### C H A P. XXIII.

*Of the sabbath and the great annual festivals; the passover, pentecost, feast of trumpets, day of atonement, and feast of tabernacles.*

**A**ND the Lord spake unto Moses, saying,  
2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the Lord, which ye shall proclaim *to be* holy convocations; *even these are* my feasts,

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation: ye shall do no work *therein*: *it is* the sabbath of the Lord in all your dwellings.

4 *These are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at *even is* the Lord's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land

which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest.

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord.

13 And the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *It shall be* a statute for ever throughout your generations, in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first-fruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the Lord.

19 Then shall ye sacrifice one kid of the goats, for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the self-same day, *that it may be* an holy convocation unto you: ye shall do no servile work *therein*. *It shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the Lord your God.

23 And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month,

month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the Lord.

26 And the Lord spake unto Moses, saying,

27 Also on the tenth day of this seventh month, *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work. *It shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even: from even unto even shall ye celebrate your sabbath.

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month, *shall be* the feast of tabernacles for seven days unto the Lord.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord; *it is* a solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the Lord, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 And Moses declared unto the children of Israel the feasts of the Lord.

#### C H A P. XXIV.

*Of the oil for the lamps: of the shew-bread: the blasphemy of the son of Shelomith: the laws concerning blasphemy and retaliation.*

AND the Lord spake unto Moses, saying, 2 Command the children of Israel, that they bring unto thee pure oil-olive, beaten, for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the Lord continually. *It shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the Lord continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every sabbath he shall set it in order before the Lord continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the Lord made by fire, by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman, and a man of Israel, strove together in the camp (*k*);

(4) Saurin observes, that this person was the son of one of those Egyptians, concerning whom Moses tells us, that a great number of them went out with the Israelites from the land of Egypt. Exod. xii. 38. This man, who had married a woman of the tribe of Dan, named *Shelomith*, was, doubtless, a profelyte. He had taught his son the inclination

11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed: and they brought him unto Moses (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they put him in ward, that the mind of the Lord might be shewed them.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed, without the camp; and let all that heard him, lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast, shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him;

20 Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

tion towards a crime, which, if we may give credit to Porphyry, was very common amongst the Egyptians, who were great blasphemers. They demanded favours of their gods, threatening to punish them if they refused to grant what they asked. That this was the vice of the heathens in general, and chiefly of their heroes, their authors furnish us with numberless examples. Moses does not inform us wherein consisted the blasphemy of this unhappy person. The same scruple, which always hinders men from committing crimes, frequently hinders our divine penman from relating the circumstances of those committed by others. The accounts which the Jews have given us of the controversy between Shelomith's son, and the man of Israel, are equally superstitious and absurd. Moses, with his usual conciseness, only tells us, that *striving with an Israelite*, this person *blasphemed the name of the Lord, and cursed*: this therefore, is all we are allowed to affirm of the matter. At this news, all the people were struck with horror: even Moses himself was at a loss how to behave: he found it necessary to secure the man, while he consulted God in a case which had never occurred, and upon which nothing had been yet decided. The remark respecting the words [*of the Lord*] being omitted in the Hebrew, and the consequences which are drawn, by the Jews especially, from it, are plainly of no importance, as those words are added in the sixteenth verse. The word *nekeb*, which we render *blaspheme*, signifies to pierce, or wound, in a metaphorical sense, as, with the tongue; and so to *blaspheme, curse, &c.* See Parkhurst. The malignity of this crime does not consist in any real injury which it does to God; for His throne is secure against all insults from the most audacious of his creatures: if all the curses which their hellish rage can invent, had their utmost accomplishment, His happiness would remain undisturbed: *Thy wickedness may hurt a man; but, let thy transgressions be multiplied, what dost thou unto him?*—But *blasphemy* is an indication of a mind mad with impiety; it strikes at the root of all religion, which is the basis of society, and which principally distinguishes men from brutes; and therefore crimes of this kind undoubtedly fall within the cognizance of the civil magistrate, who is the guardian of the peace and security of society.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as Lord commanded Moses.

### C H A P. XXV.

*Of the sabbatical year, and the year of jubilee: laws inculcating benevolence and compassion.*

AND the Lord spake unto Moses, in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the

jubilee



jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand; ye shall not oppress one another.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for *I am* the Lord your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye shall eat *of the old store*.

23 The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession, ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations; it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding, the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the *year* of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 And if thy brother be waxen poor, and fallen into decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 *I am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of the jubilee.

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you: of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families, that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee; *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

*Idolatry forbidden: a blessing promised; a curse denounced.*

**Y**E shall make you no idols, nor graven image; neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the Lord your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

3 If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase *an* hundred, and *an* hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle amongst you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate

hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if you walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images (*l*), and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the favour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate, it shall rest; because it did not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespasss which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

(*l*) Mr. Locke translates the word *images*, by *temples dedicated to the fire*; which, says he, was a symbol of the sun. The *carcases of the idols*, in all probability, mean the broken bodies of the images, which are called in contempt, *the carcases*: Le Clerc understands it of those animals, which the Israelites worshipped in imitation of the Egyptians: but the former exposition is, perhaps, the best. The word is well rendered *trunks* by Houbigant; *the trunks of your idols*. Ezek. vi. 4, 5, 13. and Jerem. viii. 1, 2. will fully explain this passage. Your *sanctuaries*, in the next verse, either mean their idol temples, or the one true temple of their God; which consisting of various parts, is spoken of in the plural. See. ch. xxi. 23. The Samaritan, which Houbigant approves and follows, reads the word in the singular; your *sanctuary*: and Houb. understands the passage as a prediction of the destruction of the temple, at the Babylonish captivity.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for *I am* the Lord their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: *I am* the Lord.

46 These *are* the statutes, and judgments, and laws, which the Lord made between him and the children of Israel, in mount Sinai, by the hand of Moses.

### C H A P. XXVII.

*Concerning vows: no devoted thing may be redeemed: concerning the payment of tithes.*

**A**ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed, shall the priest value him.

9 And if *it be* a beast whereof men bring an offering unto the Lord; all that *any man* giveth of such unto the Lord, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it, and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord; then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall sanctify his house *to be* holy unto the Lord; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord *some part* of a field of his possession; then thy estimation shall be according to the seed thereof: an omer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee; and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted: the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the Lord a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the Lord.

24 In the year of the jubilee, the field shall return unto him of whom it was bought; *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the Lord's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing that a man shall devote unto the Lord, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the Lord.

29 None devoted, which shall be devoted of men,

men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or

of the flock, *even* of whatsoever passeth under the rod; the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof shall be holy; it shall be redeemed.

34 These *are* the commandments which the Lord commanded Moses, for the children of Israel, in mount Sinai.

# The F O U R T H Book of M O S E S, called N U M B E R S.

## C H A P. I.

*The twelve tribes are numbered, from twenty years old and upwards: the Levites are exempted, as being appointed to the service of the tabernacle.*

**A**ND the Lord spake unto Moses in the wilderness of Sinai (*m*), in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names; every male by their poll,

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammihad-dai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward; all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand, and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of

(*m*) The Israelites had now left Egypt about thirteen months, and had resided near mount Sinai almost a year, (compare Exod. xix. 1. with this verse) receiving all the foregoing laws and injunctions before they left this place. The Almighty orders a general muster to be made, and an exact poll to be taken of all the Israelitish men, from twenty years old and upward, the Levites excepted; and a careful distinction to be observed in the tribes, families, and households; for these reasons: first, That every one might know, and deliver to his posterity, a clear account

their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward; all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand, six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward; all that were able to go forth to war in Israel;

from what tribe he descended, and to what family he belonged: 2dly, That the Israelites might see how fully He had made good his promise to Abraham, of multiplying his seed: 3dly, That they might know what strength they had for war, in case of any attack from their enemies: 4thly, That they might better dispose of their camp about the tabernacle, now that it was erected, and march more regularly when they removed from mount Sinai: and 5thly, That hereby the genealogy of the Messiah, who was to be born of this nation, might be fully ascertained. It appears from Exod. xl. 17. that the tabernacle was erected on the first day of the first month of the second year after their coming out of Egypt; and, as this muster was to be taken on the first day of the second month of the same year, it appears, that what is related in the foregoing book, must have passed in the space of that *first* month.

46 Even

46 Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

#### C H A P. II.

*The order of the tribes in their tents.*

**A**ND the Lord spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east-side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thousand and four-score thousand and six thousand and four hundred, throughout their armies: These shall first set forth.

10 On the south-side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliafaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west-side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand, and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thousand and eight thousand and an hundred, throughout their armies:



armies: and they shall go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north-side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost, with their standards.

32 These *are* those which were numbered of the children of Israel, by the house of their fathers; all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

### C H A P. III.

*The separation and service of the tribe of Levi; who are numbered; as well as the first-born; in whose stead they are appointed to minister at the tabernacle.*

**T**HESE also *are* the generations of Aaron and Moses, in the day *that* the Lord spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nabab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai; and they had no children: and Eleazar and Ithamar minister-

ed in the priest's office, in the sight of Aaron their father.

5 And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the first-born *are* mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the Lord.

14 And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izechar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Musi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle west-ward.

24 And the chief of the house of the father of the Gershonites, *shall be* Eliafaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites, *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazer, the son of Aaron the priest, *shall be* chief over the chief of the Levites, and *have* the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail; these shall pitch on the side of the tabernacle north-ward.

36 And *under* the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation east-ward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Is-

rael; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (*I am* the Lord) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered as the Lord commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and twofousand two hundred and threescore and thirteen.

44 And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: the shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses.

#### C H A P. IV.

*The Levites are numbered from thirty to fifty years old, and their service is appointed.*

**A**ND the Lord spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 From

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, ~~and~~ the spoons, ~~and~~ the bowls, and covers to cover withal: and the continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put *it* upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward: after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. *These things are* the burden of the sons of Kohath, in the tabernacle of the congregation.

16 And to the office of Eleazar, the son of Aaron the priest, *pertaineth* the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of

all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 And the Lord spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar, the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and

and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar, the son of Aaron the priest.

34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites, after their families, and after the house of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work, in the tabernacle of the congregation:

36 And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, according to the commandment of the Lord by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

40 Even those that were numbered of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation; whom Moses and Aaron did number, according to the commandment of the Lord.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord, by the hand of Moses.

46 All those that were numbered of the Le-

vites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the Lord, they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

## C H A P. V.

*The leprous and unclean are commanded to be put out of the camp: restitution is enjoined: the trial of jealousy.*

**A**ND the Lord spake unto Moses, saying, 2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

3 Both male and female shall ye put out; without the camp shall ye put them; that they defile not their camps in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

5 And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside *(n)*, and commit a trespass against him,

(n) This, says Calmet, is one of the most singular of the laws of Moses; and one which strongly marks out the grossness and obduracy of the Israelites. A husband, who had just suspicions of the fidelity of his wife, though he could

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be no witness against her, neither she be taken with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband; be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man hath lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them out* with the bitter water.

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink water.

27 And when he hath made her to drink the water, then it shall come to pass, if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

C H A P. VI.

*The law of the Nazarites: the form of blessing the people.*

AND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite (*v*), to separate *themselves* unto the Lord:

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

could bring no sufficient proof of it before the judges, might recur to the means which this law allowed, to cure himself of his suspicion; and God by a continual miracle, was engaged, as it were, to discover the innocence, or the crime, of her who was suspected. The rabbis speak of various ceremonies attached to this law, which are not spoken of by Moses. We refer, therefore, those who are curious upon the subject, to Calmet. *The spirit of jealousy* is, according to the Hebrew idiom, the *affliction* or *passion* of jealousy. Adultery, if proved, was punished with death. Levit. xx. 10. and this trial of jealousy was allowed by God, to diminish the number of divorces, which God tolerated amongst the Jews, to controul the fierce and violent temper of the Israelites; who, otherwise, might be carried by their suspicions to the most fatal extremities against their wives. The words, *with the manner*, at the end of the next verse, are wholly superfluous.

(v) That is, *Shall bind himself out, by taking the vow of Nazarite, to be set apart to the Lord.* The word *Nazarite* signifies *separated*; because those who came under this vow, separated themselves from the use of certain things. Spec-

4 All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled in the which he separateth *himself* unto the Lord; he shall be holy: and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the Lord, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the Lord.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing; on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest; to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead; and shall hallow his head that same day.

12 And he shall consecrate unto the Lord the days of his separation; and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish, for a burnt-offering; and one ewe-lamb of the first year without blemish, for a sin-offering; and one ram without blemish, for peace-offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the Lord, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair* of his separation is shaven.

20 And the priest shall wave *them* for a wave-offering before the Lord; this is holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This is the law of the Nazarite, who hath vowed, and of his offering unto the Lord for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 And the Lord spake unto Moses, saying, 23 Speak unto Aaron and unto his sons, saying, On this wife ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

26 The Lord lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel, and I will bless them.

# C H A P. VII.

*The offerings of the princes of the twelve tribes: the Lord speaketh to Moses from the mercy-seat.*

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers (who *were* the princes of the tribes, and were over them that were numbered) offered:

3 And they brought their offering before the Lord; six covered waggons, and twelve oxen;

sed in the following verses, and dedicated themselves peculiarly to the service of the Lord. Either man or woman might take this vow, provided the latter was at her own disposal, and not under the power of parent or husband, who might annul the vow. See Chap. xxx. 4, 5. From the mode of expression, *when either man or woman*, it appears that this kind of vow had been in use before Moses's time, and was not now first instituted; which is another proof of an opinion we have frequently advanced, that the greater part of the laws of Moses had been in use from the earliest ages, and were now only reduced to a regular and written digest.

a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, *was that* they should bear upon their shoulders.

10 And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the first day, was Nahshon, the son of Amminadab, of the tribe of Judah.

13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering.

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first-year. This *was* the offering of Nahshon, the son of Amminadab.

18 On the second day Nethaneel, the son of Zuar, prince of Issachar, did offer.

19 He offered for his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel, the son of Zuar.

24 On the third day Eliab, the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab, the son of Helon.

30 On the fourth day Elizur, the son of She-deur, prince of the children of Reuben, *did offer*.

31 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur, the son of Shedeur.

36 On the fifth day Shelumiel, the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel, the son of Zurishaddai.

42 On the sixth day Eliafaph, the son of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl



bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliafaph, the son of Deuel.

48 On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama, the son of Ammihud.

54 On the eighth day *offered* Gamaliel, the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel, the son of Pedahzur.

60 On the ninth day, Abidan, the son of Gideon, prince of the children of Benjamin, *offered*.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan, the son of Gideon.

66 On the tenth day Ahiezer, the son of Ammishaddai, prince of the children of Dan, *offered*.

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer, the son of Ammishaddai.

72 On the eleventh day Pagiel, the son of Ocran, prince of the children of Asher, *offered*.

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel, the son of Ocran.

78 On the twelfth day Ahira, the son of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira, the son of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel:

rael: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for a sin-offering, twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation, to speak with him; then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims; and he spake unto him.

#### C H A P. VIII.

*Of lighting the lamps: of consecrating the Levites; and of the age and time of their service.*

**A**ND the Lord spake unto Moses, saying,  
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick; as the Lord commanded Moses.

4 And this work of the candlestick *was* of beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.

5 And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil; and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer the Levites before the Lord, *for* an offering of the children of Israel; that they may execute the service of the Lord.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the Lord, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the Lord.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites *as* a gift to Aaron, and to his sons, from among the children of Israel; to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 And the Lord spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from

from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation :

25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more :

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

## C H A P. IX.

*The observation of the passover is enjoined: the motion of the camp of Israel is directed by the cloud.*

**A**ND the Lord spake unto Moses, in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a

journey afar off, yet he shall keep the passover unto the Lord.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover; even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 And on the day that the tabernacle was reared up (p), the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

20 And so it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And so it was when the cloud abode from

(p) Being now come to the Decampment of the Israelites from mount Sinai, it was natural for Moses to mention by what direction these decampments were made; and we find it repeated no less than three times in the compass of these few verses, that it was at the commandment of the Lord, signified by the cloud of glory, that they moved or rested. Maimonides says, that the reason for Moses' being so particular in repeating so often this circumstance of their marching and resting at the commandment of God, was to confute the opinion of the Arabians and others, who imagined the reason of the Israelites' staying so long in the wilderness, was because they had lost their way: which, he observes, was a very idle conceit; since the way from mount Horeb to Kadesh Barnea, on the borders of Canaan, was a known, beaten road, and not above eleven days journey; so that it was hardly possible for them to miss it, far less to wander in a bewildered condition for forty years.

EVEN

even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

## C H A P. X.

*Of the silver trumpets, and their use: in what order the camps of the Israelites were to move: Moses requests Hobab to accompany them: the prayer of Moses upon the moving and resting of the ark.*

**A**ND the Lord spake unto Moses, saying, 2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south-side, shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow; but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: *I am* the Lord your God.

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, according to the commandment of the Lord by the hand of Moses.

14 In the first *place* went the standard of the camp of the children of Judah, according to their armies: and over his host *was* Nahshon, the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel, the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab, the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 And the standard of the camp of Reuben set forward, according to their armies: and over his host *was* Elizur, the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel, the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph, the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary; and *the other* did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama, the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel, the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan, the son of Gideon.

25 And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer, the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel, the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira, the son of Enan.

28 Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of Raguel

Raguel the Midianite (*q*), Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to search out a resting-place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

#### C H A P. XI.

*The fire of the Lord consumes part of the camp: the manna is loathed: seventy elders are appointed to assist Moses: quails are given in wrath; and many of the people are slain.*

**A**ND when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the Lord burnt among them.

4 And the mix'd multitude that was among them fell a lusting: and the children of Israel

also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away; there is nothing at all, besides this manna, before our eyes.

7 (And the manna was as coriander-seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.)

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly: Moses also was displeased.

11 And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them; that thou shouldest say unto me, Carry them in thy bosom (as the nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee

(*q*) It has been thought by many, that Hobab was only another name for Jethro: See Exod. xviii. 27. But, upon a more exact survey, I should be rather inclined to believe, that Hobab was Jethro's son; who, after Jethro had left the Israelites, continued with his brother-in-law Moses. Moses presses him very closely still to continue with Israel, because they were to encamp in the wilderness, where he might be to them instead of eyes, ch. x. 31. by which Moses doubtless meant, That he might be a guide to them in the difficult journeys they had to take in the wilderness: see Job xxix. 15. Accordingly, every body at all acquainted with the nature of such deserts as Israel had to pass through, must be sensible of the great importance of having some of the natives of that country for guides, who know where water is to be found, and can lead to places proper on that account for encampments. Without their help, travelling would be much more difficult in these deserts, and indeed often fatal. The importance of having these Arabian guides, appears from such a number of passages in books of travels, that every one, whose reading has turned this way, must have observed it.

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there:

there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh (for you have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for *it* was well with us in Egypt:) therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people amongst whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them;

23 And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass *that* when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but went not out unto the tabernacle) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord, Moses, forbid them.

29 And Moses said unto him, Enviest thou

for my sake; would God that all the Lord's people were prophets, *and* that the Lord would put his Spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the Lord, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague (*r*).

34 And he called the name of that place, Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

#### C H A P. XII.

*Miriam and Aaron's sedition rebuked: Miriam is punished with leprosy, and afterwards healed at the intercession of Moses.*

**A**ND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us; And the Lord heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth;)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make

(*r*) It is remarkable that Moses, to whom nothing appeared difficult after he had accepted the commission of law-giver to the people of God, lost all courage as soon as this unhappy people fell into any great crime. The sins of a nation are more terrible than the most invincible armies: Virtue and piety are the best bulwark for covering and defending it. There was perhaps, something too impatient in the complaint of *Moses*; ver. 11. nevertheless God took pity of his weakness, as well knowing that it had for its motive true zeal, and undissembled love: but the complaint

of

myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam became leprous, *white* as snow: and Aaron looked upon Miriam, and behold, *she* was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14 And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days; let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

### C H A P. XIII.

*Twelve spies are sent into Canaan; who, after forty days, return, and bring an evil report upon the land: Caleb stilleth the people.*

**A**ND the Lord spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

of the *Israelites* arose from far different causes: 'Tis true, How should this instruct us to submit all our desires to the will of God!—We often know not what we ask: and when we ask improperly and impatiently, God frequently fulfils our desires, and accomplishes our wishes, to shew us in a little time, that this accomplishment is the severest evil. The Christian's best prayer at all times is, NOT MY WILL, BUT THINE BE DONE.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Suli.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way south-ward, and go up into the mountain:

18 And see the land what it is, and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land is, that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.)

21 So they went up, and searched the land, from the wilderness of Zin, unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol,



because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless, the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover, we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him, said, We be not able to go up against the people, for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched (*s*), unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it, *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

#### C H A P. XIV.

*The children of Israel meditate a return into Egypt: God pronounces that all from twenty years old and upward should die in the wilderness: The children of Israel repent; and, fighting against the Amalekites contrary to the will of God, are discomfited.*

**A**ND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would

God that we had died in the land of Egypt, or would God we had died in the wilderness.

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, *is* an exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not.

10 But all the congregation bade stone them with stones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel.

11 And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

13 And Moses said unto the Lord, Then the Egyptians shall hear *it*, for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: for they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

(*s*) The *evil report* consisted of the particulars immediately following; they said it was a *land which ate up the inhabitants thereof*; an expression, which cannot mean, as some have supposed, that the country was unfertile, and apt to eat up and consume its inhabitants by famine; for they had before confessed it to be a plentiful land, *flowing with milk and honey*. The two things, for which they seem desirous to bring an evil report upon the land, are, the number, and the strength of the inhabitants; and as their extraordinary strength and size are specified in the latter part of this verse, and in the thirty-third; so I apprehend their number is expressed in the second clause; *a land which*

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now.

20 And the Lord said, I have pardoned, according to thy word :

( 21 But *as truly as* I live, all the earth shall be filled with the glory of the Lord.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it :

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land whereunto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley :) To-morrow turn you, and get you into the wilderness, by the way of the Red sea.

26 And the Lord spake unto Moses, and unto Aaron, saying,

27 How long *shall* I bear with this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the Lord, as ye have spoken in mine ears, so will I do to you :

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless, ye shall not come into the land *concerning* which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should

be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days (each day for a year) shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise.

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land;

37 Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned.

41 And Moses said, Wherefore now do you transgress the commandment of the Lord? but it shall not prosper.

42 Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

*eat up the inhabitants thereof*: " a land *eating up* or rather *meat* for its own inhabitants; that is, sufficient only for the food and support of the numerous and large inhabitants which throng it." This appears the most rational interpretation; for if we are to understand the phrase of the land's eating up its inhabitants, in that sense, in which, doubtless, it is sometimes used in Scripture, (Lev. xxvi. 38. Ezek. xxxvi. 13, 14.) namely, of *consuming* its inhabitants; there seems no reason why the people should have been afraid to go up against the inhabitants of a land, which itself destroyed them.

## C H A P. XV.

*Of the measure and quantity of flour, oil, and wine to be offered: the sabbath breaker stoned: fringes in the borders of the garments.*

**A**ND the Lord spake unto Moses, saying,  
 2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt-offering or a sacrifice, in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the Lord:

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the Lord.

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the Lord.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord: as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the Lord.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say

unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord.

20 Ye shall offer up a cake of the first of your dough, *for* an heave-offering: as ye *do* the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the Lord, an heave-offering in your generations.

22 And if ye have erred, and not observed all these commandments which the Lord hath spoken unto Moses,

23 *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

29 You shall have one law for him that sinneth through ignorance, *both* for him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *ought* presumptuously (*whether be* born in the land, or a stranger) the same reproacheth the Lord; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the Lord, and hath broken his commandment; that soul shall utterly be cut off: his iniquity *shall be* upon him.

32 And

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp (1).

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations; and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

#### C H A P. XVI.

*The rebellion of Korah and his company: their punishment: all the congregation murmurs; of whom fourteen thousand seven hundred are cut off by the Lord.*

**N**OW Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan, and Abiram, the sons of Eliab; and On the son of Peleth, sons of Reuben, took men.

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy every one of them,*

and the Lord is among them: wherefore then lift you up yourselves above the congregation of the Lord?

4 And when Moses heard it, he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen, will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company:

7 And put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: *Ye take too much upon you, ye sons of Levi.*

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them?

10 And he hath brought thee near to him, and all thy brethren, the sons of Levi, with thee, and seek ye the priesthood also?

11 For which cause both thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram the sons of Eliab: which said, We will not come up.

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the Lord, Respect not thou their offering:

(1) Though Moses very well knew, that those who defiled the sabbath, by doing any manner of servile work upon it, should die; (Exod. xxxi. 14. xxxv. 2.) yet he doubted by what kind of death, and in what manner, the present offender was to suffer; whether by the immediate hand of heaven, or by ordinary punishment. Consulting the Lord upon this, public stoning was appointed: accordingly, the offender was thus put to death; ver. 36. not on the sabbath day, for that was unlawful; but soon after Moses had received the answer from God. This man's crime was not that of merely gathering a few sticks on the sabbath-day; but certainly that of doing it in a presumptuous manner, in open contempt of the law of the sabbath, and of his authority, who had instituted that law. It is easy to see why the breach of the sabbath was so severely punished amongst the Jews: their religion principally depended upon the observance of it. Indeed all religion greatly depends upon the observance of it. As the sabbath is regarded or neglected by nations or individuals, such always will be found their religious character in general.

I have

I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow:

17 And take every man his censur, and put incense in them, and bring ye before the Lord every man his censur, two hundred and fifty censers; thou also and Aaron each of you his censur.

18 And they took every man his censur, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 And the Lord spake unto Moses, and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh (*u*), shall one man sin, and wilt thou be wroth with all the congregation?

23 And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses arose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for *I have not done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up,

with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

31 And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

36 And the Lord spake unto Moses, saying,

37 Speak unto Eleazer the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazer the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses.

41 But on the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

(u) *In whose hand is the soul or life of every living thing, and the breath of all flesh of man*: Job. xii. 10. Moses, with a beautiful propriety, gives God this title, in acknowledgment of his power to save or to destroy; because he had threatened that he would *consume* all Israel: besides, it implies a strong motive to urge the divine compassion: "O God! who, being the father and creator, both of the souls and bodies of men, hast therefore the power of preserving,

44 And the Lord spake unto Moses, saying,  
45 Get you up from among this congregation, that I may consume them as in a moment: and they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living, and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

## C H A P. XVII.

*Aaron's rod brings forth blossoms and fruit in the tabernacle, and is ordered by God to be kept for a token against the rebels.*

**A**ND the Lord spake unto Moses, saying,  
2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the Lord, in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

10 And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the Lord commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die. Shall we be consumed with dying?

## C H A P. XVIII.

*The charge of the priests and Levites: their several portions.*

**A**ND the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor you also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel:

ing, as well as of destroying them; deign to display that power, by the exercise of mercy towards this people! Searcher of the souls which thou hast created, thou knowest the authors of this sedition, and perfectly distinguishest them from those, who have suffered themselves to be drawn aside by their weakness and credulity: have mercy upon these last! &c." When he says, *shall one man sin?* he must be understood to speak proverbially of the small number concerned in this conspiracy, compared with the immense multitude of all Israel. Some, however, suppose that he speaks of one, as the principal or ring-leader; but, as more than one certainly had sinned, the former interpretation appears best.

to you *they are* given as a gift for the Lord, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail, and ye shall serve: I have given your priest's office *unto you*, as a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or of beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the Lord.

18 And the flesh of them shall be thine, as the wave-breast, and as the right-shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: *it is* a covenant of salt for ever before the Lord (*x*), unto thee, and to thy seed with thee.

20 And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *It shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 And the Lord spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the Lord, of all your tithes which ye re-

(*x*) That is, a *perpetual covenant*, or one which should last as long as that dispensation should last. The reason of this mode of expression seems to arise from the preserving nature of salt; which, therefore, most probably, was held a symbol of friendship and fidelity. Hence the Greek proverb, *ἀλα καὶ τραπέζαν μὴ παραβαίνειν*, not to violate the salt and the table; i. e. the laws of friendship and hospitality. It is most likely, that in all solemn covenants which were confirmed by sacrifice; it was an ancient custom to offer salt with the sacrifice, to denote the faith and perpetuity of the covenant; so that, in this view, a *covenant of salt* will signify a covenant confirmed by sacrifice. It is well known, that the heathens were careful also to offer salt with all their sacrifices; a custom, most probably, derived



ceive of the children of Israel: and ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it is your reward for your service, in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

C H A P. XIX.

*Of the red heifer; her burning; the water of separation, and the use of it for purifying the unclean.*

**A**ND the Lord spake unto Moses, and unto Aaron, saying,

2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, *and* upon which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for

the congregation of the children of Israel, for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 He that toucheth the dead body of any man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel which hath no covering bound upon it is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the Lord, the water of separation hath not been sprinkled upon him, he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes, and he that touch-

ved from the very beginning of the world, and the first sacrifices which were offered. See Spencer, p. 760. and Calmet on the place. The Turks, to this very day, say of those, who have entered into a vow of perpetual friendship, that they have eaten salt together. See Adag. Erasmi, under the words *sal* and *mensa*. Mr. Locke says, it is called a *covenant of salt*, because covenants were established by eating and drinking together, where salt was a necessary appendage.

eth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean: and the soul that toucheth it shall be unclean until even.

## C H A P. XX.

*The death of Miriam: the water of Meribah: the king of Edom refuses the Israelites a passage through his dominions: the death of Aaron upon mount Hor.*

**T**HEN came the children of Israel, *even* the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

4 And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or vines, or of pomegranates, neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 And the Lord spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the Lord, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly: and the congregation drank, and their beasts *also*.

12 And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them (y).

13 This is the water of Meribah, because the children of Israel strove with the Lord: and he was sanctified in them.

14 And Moses sent Messengers from Kadesh, unto the king of Edom: Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high-way*, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

(y) Various have been the enquiries in what the fault of Moses and Aaron consisted, for which they are here excluded from the promised land: some imagine that their manner of speaking to the people, *Hear ye rebels, &c.* was culpable; and that it is to this the Psalmist refers, when he says of Moses, *That he spake unadvisedly with his lips*, Ps. cvi. 33. Others suppose that he expressed his diffidence and want of faith in God, not only by smiting the rock twice, but by smiting it at all, as God bade him only *speak unto the rock*; ver. 8. and indeed, we find the rod some times made use of only as a sign stretched out in view of the people. See Exod. ix. 23. His fault, however, seems rather to consist in smiting the rock twice, which argued a mind impatient of delay, provoked, and seemingly doubtful

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor, in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

### C H A P. XXI.

*The Israelites destroy the city of the Amorites: they murmur: are plagued with fiery serpents: and are healed by a brazen serpent: the kings Sihon and Og, are overcome.*

**A**ND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place Hormah.

4 And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom: and the foul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken

against the Lord, and against thee: Pray unto the Lord that he take away the serpents from us: And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole (z): and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sun-rising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, Spring up, O well! sing ye unto it:

18 The princes digged the well; the nobles of the people digged it, by the direction of the law-giver, with their staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 And Israel sent messengers unto Sihon, king of the Amorites, saying,

ful of God's answering his first sign: God had commanded Moses, say the authors of the Universal History, to call for the water by only speaking to the rock; but he, whether out of impatience at their loud murmurs, or out of diffidence of the promised supply, smote it twice with his rod, and used some indecent expressions, either to the rock or the people, for which he was excluded from setting his foot in the promised land. Aaron was likewise included in the same sentence, as having doubtless shared in the fault. See Saurin's 62d Dissert.

(z). The healing virtue, which accompanied the looking upon this image, was derived from God alone, who was pleased in this manner to display his power, to make the Israelites sensible that these serpents were sent by him; and that this seemingly weak method of cure might convince them, that they had no reason to fear any evil whatsoever, provided they made but God their friend, whose power could procure so easy a remedy in all emergencies. To the same purpose our Saviour, in curing the man born blind, put clay upon his eyes, to shew that the cure was extraordinary and supernatural. Here all interpreters observe a remarkable similitude between the virtue of this brazen serpent, erected

22 Let me pass through thy land; we will not turn into the fields, or into the vine-yards; we will not drink of the waters of the well: *but* we will go along by the king's *high-way*, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the Lord said unto Moses, Fear him

not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him and his sons; and all his people, until there was none left him alive; and they possessed his land.

## C H A P. XXII.

*Balak, king of Moab, sends for Balaam to curse the children of Israel: an angel meets Balaam in the way: God opens the mouth of Balaam's ass: Balak takes Balaam up into an high mountain, from whence he might see the camp of the children of Israel.*

**A**ND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed, because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor (*a*), which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed (*b*).

7 And the elders of Moab and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again as the Lord shall speak unto me: And the princes of Moab abode with Balaam.

erected on a pole, and that of Christ's death, which is taken notice of by Christ himself. See John iii. 14. For, as no one could imagine that the bare sight of a serpent, imaged in brass, would cure the serpent's poison; so nothing is more true, however incredible it appeared at the time of the event, than that the most effectual means of propagating the Christian religion, and of drawing all nations to the faith and obedience of the Gospel, and consequently of saving those who were sincere in that profession, from the sting of death and power of the devil, *that old serpent*, (Rev. xii. 9. xx. 2.) was the lifting up of Christ upon the cross, and putting him to death. This interpretation sufficiently removes all the objections of Voltaire, and such enemies to the Old Testament, as pretend that Moses, by forming this brazen serpent, was himself an encourager of that idolatry which he so severely reprehends in others. There is no ground from the text to suppose that this brazen serpent was ever intended as an object of worship. See Voltaire on Toleration: The word which we render *pole* in this verse, signifies an *ensign* or *banner*; a sign erected with an intention that people may gather unto it. Isaiah v. 26. xlix. 22.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak, the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house-full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled, because he

went: and the angel of the Lord stood in the way for an adversary against him: Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass to turn her into the way.

24 But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine, unto this day? was I ever wont to do so unto thee? And he said, Nay (c).

31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me.

33 And the ass saw me, and turned from me these three times: unless she had turned from

(a) The tradition of the Jews in St. Jerome's time was, that Balaam was the descendant of Buz, the son of Nahor, Abraham's brother: Gen. xxii. 21. and that he was the same as Elihu, one of Job's friends, who is called *Buzite*, Job. xxxii. 2, 6. He dwelt at *Pethor*, a village of Mesopotamia, *which is by the river of the land of the children of his people*, i. e. which is near the *Euphrates*, commonly called *the river*; Gen. xv. 18. Josh. xxiv. 2, 15. and must be meant here, as appears from Numb. xxiii. 7. compared with Deut. xxiii. 4.

(b) Though the descendants of Abraham, some ages after that patriarch, formed the only nation which God owned as his *peculiar people*; yet were there others of his true worshippers throughout the world before the conquest of the promised land. His knowledge and his wisdom was every where spread, when the division of languages scattered the mad builders of Babel. Job and his friends dwelt in Arabia; Jethro, and his posterity in the country of Midian, and the sojourning of Abraham in Mesopotamia, the country of Balaam, had left evident marks of the divine Revelation, which revealed itself on some occasions even to professed idolaters; as was the case with Abimelech and Nebuchadnezzar. Balaam, though, inhabiting an idolatrous country, appears to have been attach'd to the true wor-

ship

me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again.

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

#### C H A P. XXIII.

*Balak offers sacrifices according to the orders of Balaam; who, by the impulse of God, prophesies in favour of the Israelites.*

**A**ND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the

Lord will come to meet me: and whatsoever he sheweth me, I will tell thee. And he went to a high place.

4 And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him (d): lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

ship of God, enlightened with his divine knowledge, and honoured with the gift of prophecy; his reputation for which seems to have been Balak's reason for calling in his assistance, and for placing so much confidence in his pronouncing a curse or a blessing on the Israelites, not considering that what he uttered was dictated by a superior power, and by an irresistible impulse, which frequently obliged the prophets to speak even against their own inclinations. Jeremiah had resolved not to preach any longer, but yet was obliged to it by supernatural motions produced in him. See Jer. xx. 9.

(c) Innumerable objections have been made to this extraordinary passage of scripture, on account of this dumb creature being said to speak with an human voice; which certainly tho' against nature, is not more above the power of an Almighty agent, than any of those miracles which were wrought in Egypt, or at the Red sea, or afterwards in the wilderness. It is expressly said that *God opened the mouth of the ass*; and no one who believes a God, can doubt of his having power to do this, and much more. The ends for which we may reasonably suppose these extraordinary miracles were wrought, are, First, to display God's goodness toward even that infatuated prophet, in trying, by rational motives, to divert him from his selfish views, without infringing on his free-will. 2dly, To prepare the Moabitish messengers, and, by their means, those who had sent them on that hostile and fruitless errand, for the subsequent

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

C H A P. XXIV.

*Balaam continueth to foretel the prosperity of Israel, and the downfall of their enemies: he is dismissed by Balak in disgrace.*

**A**ND when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents*, according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters (*e*), and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; *he* hath as it were the strength of an unicorn: *he* shall eat up the nations his enemies: and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion (*f*): who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and

quent and more sensible tokens God was going to give them, as well of his unalterable purposes in favour of the Israelites, as of the folly, impiety, and danger of attempting, by whatsoever means, to obstruct them: in which view, nothing could be better calculated than the present miraculous transaction, wherein the Moabitish princes, who were present, must be well convinced, there could not possibly be any collusion: the ass could not have been made a party with its master, whose character and disposition were such as to render him very free from suspicion on this head; so that the relation of so extraordinary an event, must have struck the Moabites with peculiar apprehensions.

(d) That is, from the top of the rocks on which he then stood: this, and the next expression may relate not only to the present view he had of the camp of the Israelites, but to their future settlement in Canaan, wherein they were represented to the eye of his mind, as dwelling securely under the protection of the Almighty. *The people shall dwell alone*, says he, i. e. separated from other nations by peculiar laws, religion and manners; and how could Balaam, says Bp. Newton, upon a distant view only of the people, whom he had never seen or known before, have discovered the genius and manners, not only of the people then living, but of their posterity to the latest generations? What renders it more extraordinary, is, the singularity of their character; that they should differ from all the people in the world, and should dwell by themselves among the nations, without mixing and incorporating with any. The time too



Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but lo! the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house-full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations, but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites: and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place (*g*): and Balak also went his way.

## C H A P. XXV.

*The Israelites commit fornication with the women of Moab and Midian: they are punished by the Lord: the zeal of Phinehas.*

**A**ND Israel abode in Shittim; and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

when this is affirmed, increases the wonder, it being before the people were well known in the world; before their religion and government were established, and even before they had obtained a settlement any where. But yet, that the character was fully verified in the event, not only all history testifies, but we have even ocular demonstration at this day. The Jews, in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations, that they had little intercourse or communion with them.

(c) Very different are the interpretations given to this obscure passage; but the most natural translation should be understood thus, *waters shall flow from his buckets, and his seed shall be by many waters*; which seems to be a metaphorical expression for the great increase of Israel; for increase of posterity is represented in Scripture by the flowing out of waters. Isai. xlviii. 1. Prov. v. 15—18. a passage which seems clearly to explain this: *many waters* are put for *many people*, Jer. xlvii. 2. Rev. xvii. 5. and Isaiah xxxii. 20. the expression seems well to explain the latter clause, *his seed shall be*, &c. It may be proper just to observe, that Le Clerc would render it, *from his boughs the waters shall distil*;

10 And the Lord spake unto Moses, saying,  
 11 Phinchas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy.

12 Wherefore, say, Behold, I give unto him my covenant of peace.

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain, *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 And the Lord spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, where-with they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague, for Peor's sake.

## C H A P. XXVI.

*The children of Israel are numbered in the plains of Moab: God commands the land of Canaan to be divided.*

**A**ND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan, *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben the eldest son of Israel: the chil-

dren of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7 *These are* the families of the Reubenites: and they that were numbered of them, were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. *This is that* Dathan and Abiram *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord:

10 And the earth opened her mouth, and swallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding, the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 *These are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 *There are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their fami-

*lignil*; and he understands the passage as expressive of the plenty and fertility of the country which the Hebrews should possess. See Ezekiel xvii. 23. Dr. Lowth, in his elegant version, understands the passage in this last sense.

*Illi ada multo rore stillant germina, Fœtusque alunt juges aquæ.*

Agag was a common name of all the kings of the Amalekites, as was Pharaoh of Egypt, &c. and as the Amalekites at this time were the most flourishing and formidable people of the east, it is supposed that Balaam foretels in these words, that the king of Israel should be the greatest of kings; for he knew none greater than Agag.

(*f*) This verse as well as the 24th of the former chapter, refers to the intire victory which the Israelites should obtain over their enemies, and to their perfect and quiet possession of the land of Canaan. Naturalists inform us, that the lion never retires into any private place to sleep; but, confident in his own courage, sleeps all the night in an open place, as if he knew that nobody durst attack him while he slept. See Scheuchzer, vol. iv. p. 31. These passages, says Bp. Newton, are a manifest prophecy of the victory which the Israelites should gain over their enemies, and particularly the Canaanites, and of their secure possession and quiet enjoyment of the land afterwards, and particularly

lies were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hefron, the family of the Hefronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families, were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *came* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

cularly in the reigns of David and Solomon. It is remarkable too, that God hath here put into the mouth of Balaam much the same things which Jacob had before predicted of Judah, Gen. xlix. 9. and Isaac had predicted of Jacob. Gen. xxvii. 29. Such analogy and harmony there is between the prophecies of Scripture.

(g) That is, he set forward for Mesopotamia, after having given the prince that detestable counsel, of drawing the Israelites into some heinous offence against their God: assured that there was no possible way of getting an advantage over Israel, unless they could be first drawn into sin, that so a breach might be made between God and them. This was a kind of Machiavelian policy, shrewd and deep laid, but cursed and diabolical, and the project, in a great measure, succeeded.—Happy is the man whose mind is enlightened by God! but more happy the man whose heart that God purifies, and whom he inspires with sentiments of piety; without which the most sublime knowledge will only aggravate the miseries of those who have been so enlightened. *Incline mine heart, O Lord! unto thy testimonies, and not to covetousness.*

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them, *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 Of the sons of Naphtali after their fami-

lies:

lies: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be divided by lot (*b*): according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 And these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died when they offered strange fire before the Lord.

62 And those that were numbered of them, were twenty and three thousand, all males, from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

# C H A P. XXVII.

*The daughters of Zelophehad sue for their father's inheritance: a law is established concerning inheritances. Moses is commanded to ascend into Mount Abarim, thence to see the land of Canaan, and by God's command, constitutes Joshua leader of the people.*

**T**HEN came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the Lord.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son,

(*b*) As the land was to be divided amongst the tribes, in proportion to their numbers, the question is, what occasion there was for dividing it likewise by lot? To which it is replied, that the lot seems to respect only the *quarter* the particular *coast* or *province*, in which every tribe was to be situated, but not the extent of land. For instance, it was first determined by lot, which of the twelve tribes was to inherit in the south, which in the north, and so on; then in that quarter where their lot fell, a larger or smaller portion of land was divided to them according to the goodness of the soil, and in proportion as they were more or less numerous. By this means all ground of quarrel among the several tribes was removed; and each acquiesced in his settlement, as allotted to him by God himself, to whom the appeal was made by lot. The same custom was observed by other nations in the division of vacant or conquered lands. Hence the word *lot* signifies *an inheritance* in Greek and Latin, as well as in Hebrew. Judg. i. 3. 1 Pet. v. 3. Ephes. i. 14, 18. Concerning this division of the land of Canaan, we shall see more when we come to Joshua.

then.

then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

12 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment (in the desert of Zin, in the strife of the congregation) to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh, in the wilderness of Zin.

15 And Moses spake unto the Lord, saying,

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18 And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him (i), that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim, before the Lord: at his word shall they go out, and at his word they shall come in; both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

C H A P. XXVIII.

*The laws concerning the burnt-offerings, sabbath, pass-over, and first-fruits, are repeated.*

AND the Lord spake unto Moses, saying, 2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

7 And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, a sacrifice made by fire of a sweet savour unto the Lord.

9 And on the sabbath-day, two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof.

10 This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot.

12 And three tenth-deals of flour for a meat-offering mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering mingled with oil, for one ram.

13 And a several tenth-deal of flour mingled

(i) There is nothing for some in the Hebrew. It may be rendered, and thou shalt give unto him of thine honour or glory. Some of the rabbis have supposed that Moses was here commanded to communicate to Joshua some part of that splendour or brightness, wherewith his face shone when he returned from the mountain: but the passage is much better understood as importing, Thou shalt communicate some of thy authority to him at present, and make him thy associate in the government. See 1 Chron. xxix. 23, 25. Dan. xi. 21. Mr. Locke explains it thus, "some of thine honour; i. e. he shall have the honour to receive directions from God by Urim and Thummim, for the conduct of the people. God will do him the honour to speak to him by a third person, when, in cases requiring it, he consults him; but will not do him the honour to talk with him face to face, as he did to Moses. See Levit. xxxiii. 9, 11." with

with oil *for* a meat-offering, unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the first month *is* the passover of the Lord.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the Lord: two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be* of flour mingled with oil: threetenth-deals shall ye offer for a bullock, and two tenth-deals for a ram,

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 Also in the day of the first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work.

27 But ye shall offer the burnt-offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (they

shall be unto you without blemish) and their drink-offerings.

## C H A P. XXIX.

*The laws concerning the three solemnities of the seventh month, to be held on the first, tenth, and fourteenth days of the month.*

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year, without blemish:

3 And their meat-offering *shall be* of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

7 And ye shall have on the tenth day of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein*.

8 But ye shall offer a burnt-offering unto the Lord *for* a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their meat-offering *shall be* of flour mingled with oil, three tenth-deals to a bullock, and two tenth deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering, beside the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 And on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year, they shall be without blemish:

14 And their meat-offering *shall be* of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And

15 And a several tenth-deal to each lamb of the fourteen lambs :

16 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year, without spot :

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

19 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish :

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish :

24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

25 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot :

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

28 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish :

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

31 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the seventh day seven bullocks,

two rams, *and* fourteen lambs of the first year, without blemish :

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

34 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day *ye shall have* a solemn assembly : *ye shall do* no servile work *therein*.

36 But *ye shall offer* a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord ; one bullock, one ram, seven lambs of the first year, without blemish :

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner :

38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* *ye shall do* unto the Lord in your set-feasts, beside your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel, according to all that the Lord commanded Moses.

### C H A P. XXX.

*Of the vows and oaths of men and women : how far it is in the power of a father to disannul the vow of an unmarried daughter, or of an husband to disannul that of a wife.*

**A**ND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the Lord hath commanded :

2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond ; he shall not break his word ; he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth ;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her : then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

5 But if her father disallow her in the day that he heareth ; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand : and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all an husband when she vowed,



vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds which are upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*: then he shall bear her iniquity.

16 These are the statutes which the Lord commanded Moses between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

#### C H A P. XXXI.

*The Midianites by the command of God, are despoiled, Balaam and their five kings being slain. Moses is wroth with the officers, for sparing the women: the spoil is divided.*

AND the Lord spake unto Moses, saying, 2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thou-

sands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their stocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp of the plains of Moab, which are by Jordan near Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives, on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all the work of goats hair, and all things made of wood.

21 And Eleazar the priest said unto the men

of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless, it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the Lord of the men of war, which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, for an heave-offering of the Lord.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught (*k*), was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the Lord's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the Lord's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the Lord's tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the Lord's heave-offering, unto Eleazar the priest, as the Lord commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

(*k*) It appears from hence, that Midian must have been an extremely populous and fertile country; for the sum total of the divided booty was as in the following table, wherein the reader will see, at one view, what portion fell to the share of the soldiers, the congregation, the Levites, and the LORD.

Sheep, 675,000	{	To the soldiers	337,500	{	To the Lord from the soldiers	675
		To the people	337,500		To the Levites from the people	6750
Beeves, 72,000	{	To the soldiers	36,000	{	To the Lord from the soldiers	72
		To the people	36,200		To the Levites from the people	700
Asses, 61,000	{	To the soldiers	30,000	{	To the Lord from the soldiers	61
		To the people	30,500		To the Levites from the people	610
Persons, 32,000	{	To the soldiers	16,000	{	To the Lord from the soldiers	32
		To the people	16,000		To the Levites from the people	320

To this must be added what was necessarily spent for their subsistence during the war, and while they lay out of the camp, ver. 19: and from ver 30. it is plain that there were other kind of beasts taken, besides those which are enumerated; amongst which, most probably, there were camels and dromedaries, for which this country was very famous. See *Isai.* ix. 6.

50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For the men of war had taken spoil, every man for himself.*)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it unto the tabernacle of the congregation, *for* a memorial for the children of Israel before the Lord.

## C H A P. XXXII.

*The children of Reuben and Gad sue for their inheritance in Gilead, on this side Jordan; who being reproved by Moses, promise that they will pass the Jordan, and fight with their brethren: upon which terms their petition is granted, and half the tribe of Manasseh is joined with them.*

**N**OW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle:

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the Lord smote before the congregation of Israel, *is* a land for cattle; and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up into the valley of Ethcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb, the son of Jephunneh the Kenzite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

14 And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones.

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,

21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies before him,

22 And the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord.

23 But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed

armed for war, before the Lord to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battle before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the Lord hath said unto thy servants, so will we do.

32 We will pass over armed, before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and

the villages thereof, and called it Nobah, after his own name.

## C H A P. XXXIII.

*The two and forty journeys of the Israelites are recounted: God enjoins the intire destruction of the Canaanites.*

**T**HESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron (1).

2 And Moses wrote their goings out according to their journeys, by the commandment of the Lord: and these *are* their journeys, according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover, the children of Israel went out with an high hand, in the sight of all the Egyptians.

4 (For the Egyptians buried all *their* first-born, which the Lord had smitten among them: upon their gods also the Lord executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baalzephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and en-

(1) As the journey of the Israelites, from their departure out of Egypt, to their arrival in Canaan, was a continued succession of miracles, in which the interposition of Providence was most wonderfully displayed; God thought proper that Moses should transmit to posterity a journal of their extraordinary travels. In executing which commission, he here recapitulates the principal stages of this long journey, and sets them all before the reader in one view, that they, who will take the pains to examine things, may be satisfied by what a train of miracles such a multitude of people were fed, supported and defended for forty years, amidst a barren and inhospitable desert. Jer. xxix. 6. There is no event more memorable, and we may safely say, that after the history of the birth, life, death and resurrection of Jesus Christ, there is nothing which gives us higher ideas of the Divine Providence, of its care and dominion over second causes, than this.

camped

camped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite (which

dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, near Jericho.

49 And they pitched by Jordan from Beth-jesimoth, even unto Abel-shittim, in the plains of Moab.

50 And the Lord spake unto Moses, in the plains of Moab, by Jordan, near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot, for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land where in ye dwell.

56 Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.

#### C H A P. XXXIV.

*The borders of the land of Canaan are described; the princes of the tribes are named, who were to divide the land with Eleazar and Joshua.*

AND the Lord spake unto Moses, saying,  
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan

Canaan (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan, with the coasts thereof.)

3 Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea, east-ward.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea, ye shall point out for you mount Hor.

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth east-ward.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe:

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho, east-ward, toward the sun-rising.

16 And the Lord spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chillon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

### C H A P. XXXV.

*The Lord commands forty-eight cities, out of the twelve tribes, to be given to the Levites; six whereof were to be cities of refuge to which the man-slayer might fly, till the death of the high-priest.*

**A**ND the Lord spake unto Moses in the plains of Moab, by Jordan, *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites *shall reach* from the wall of the city and outward, a thousand cubits round about.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* six cities for refuge, which ye shall appoint for the man-slayer that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites

Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have many*, ye shall give many; but from *them that have few*, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan, into the land of Canaan;

11 Then ye shall appoint your cities, to be cities of refuge for you (*m*); that the slayer may flee thither which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

16 And if he smite him with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to

death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone wherewith a man may die, seeing *him* not, and cast it upon him that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer, and the revenger of blood, according to these judgments.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood; and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge, until the death of the high-priest: but after the death of the high-priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person, *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge; that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land

(*m*) The cities of the Levites were appointed for this purpose, rather than any other, because they were a kind of sacred places, inhabited by sacred persons, and here men might spend their time better than in other places, being amongst the ministers of religion. These cities of refuge were only for those who killed any persons unawares, ver. 11. i. e. unwittingly, or ignorantly, as it is in Deut. xix. 4, 5. and Josh. xx. 3. See also ver. 22. following. *The avenger*, ver. 12. says Mr. Locke, means the next heir, or the next of kin. Maimonides justly observes, that this was a merciful provision, both for the man-slayer, that he might be preserved, and for the avenger, that his blood might be cooled by the removal of the man-slayer out of his sight. It appears from the twelfth verse, that the city of refuge protected him who fled thither, so as that the right of the judges to bring the matter to a fair trial remained intire; that the man-slayer die not, until he stand before the congregation in judgement. The elders of the city of refuge inquired, whether the man-slayer should be received or not, upon a summary hearing of the cause; Josh. xx. 4. but they were not the proper judges, neither could they examine witnesses; and therefore he was delivered, upon demand, to the court or senate of that city where the fact was committed, that he might be tried by them, whether he was guilty or no.



cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel (*n*).

## C H A P. XXXVI.

*A law is established, that the daughters to whom the paternal inheritance descends, shall not marry out of their own tribes, lest the possessions of the tribes should be mixed.*

**A**ND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel; then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of

Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons.

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments which the Lord commanded by the hand of Moses, unto the children of Israel, in the plains of Moab, by Jordan, *near* Jericho.

## The FIFTH Book of MOSES, called D E U T E R O N O M Y.

## C H A P. I.

*Moses, in the plains of Moab, briefly relates what had happened in the wilderness, as well to himself, as to the Israelites, from the time they left mount Horeb.*

**T**HESE be the words which Moses spake unto all Israel, on this side Jordan, in the wilderness, in the plain over against the Red sea,

between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are eleven days journey* from Horeb by the way of mount Seir, unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of

no of wilful murder. That the passage ought to be thus interpreted, is plain from ver. 24, 25. where it is said, if the congregation found him innocent, *he should be restored to the city of his refuge*; which evidently supposes that he was tried in another place. They who would see more concerning the *cities of refuge*, will find a full account of them in the Univ. Hist. vol. iii. p. 92. and of the *asyla* of the heathens, in Abbé Banier's Mythology, vol. i. book. 3. chap. 8.

(*n*) This is often assigned as a reason why they should put away all polluted persons and things out of their camps; because God dwelt in them; namely, by his peculiar presence in the sanctuary, which made this land be called *the*

*Holy*

Israel, according unto all that the Lord had given him in commandment unto them ;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you : go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 And I spake unto you at that time, saying, I am not able to bear you myself, alone :

10 The Lord your God hath multiplied you, and behold, you *are* this day as the stars of heaven for multitude.

11 (The Lord God of your fathers make you a thousand times so many more as ye *are*, and bless you as he hath promised you.)

12 How can I myself alone bear your cumbrance, and your burden, and your strife ?

13 Take ye wife men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken, *is good for us* to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons in judgment, *but* you shall hear the small as well as the great ; you shall not be afraid of the face of man, for the judgment *is* God's : and the cause that is too

hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the Lord our God commanded us ; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee : go up *and* possess *it*, as the Lord God of thy fathers hath said unto thee ; fear not, neither be discouraged.

22 And ye came near unto me, every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well ; and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is a good* land which the Lord our God doth give us.

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God.

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up ? our brethren have discouraged our heart, saying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes :

31 And in the wilderness, where thou hast seen how that the Lord thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

*Holy Land.* Maimonides esteems idolatry, impurity, and murder, the three crimes which are said in Scripture to defile the land, Lev. xviii. 24, 25. and he makes some excellent reflections upon the wisdom of the divine laws against the latter. *More Nove.* pars. iii. cap. 47. It is true of all crimes, that they defile the land, rendering it odious and unclean in the sight of God and man ; but it is more especially true of murder, which is the highest of all injuries against human society, and against God, in whose image man was created. In this, as well as in several other particulars, the Athenian laws agreed with those of Moses, in accounting the land defiled by blood ; and therefore in the case of murder, it is appointed to undergo a purification.

32 Yet in this thing ye did not believe the Lord your God,

33 Who went in the way before you to search you out a place to pitch your tents in, in fire by night to shew you by what way ye should go, and in a cloud by day.

34 And the Lord heard the voice of your words, and was wroth, and sware (o), saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

37 Also the Lord was angry with me for your sakes; saying, Thou also shalt not go in thither.

38 But Joshua, the son of Nun, which standeth before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither; and unto them will I give it, and they shall possess it.

40 But as for you, turn ye, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the Lord: we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord said unto me, Say unto them, Go not up, neither fight: for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill.

44 And the Amorites which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

## C H A P. II.

*Moses relates to the Israelites how God commanded them to spare the Edomites, Moabites, and Ammonites; and how they conquered Sihon, king of the Amorites, and took his cities.*

**T**HEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you north-ward.

4 And command thou the people, saying, Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

5 Meddle not with them; for I will not give you of their land, no not so much as a foot-breadth; because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren, the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot, for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time, but the children of Esau succeeded them when they had destroyed them from before

(o) Moses makes God speak in the manner of the kings of the earth, and that, to accommodate himself to the feeble reach of our understanding. That God cannot be in a passion is certain: when the Scripture represents him in this light, it is the better to make us comprehend how much he detests evil. In the same manner, if he is introduced swearing, it is to give the greatest force and strength to his asseverations, agreeable to those forms which are established amongst men. It is well known, that the pagans supposed that their gods might swear; even their supreme god Jupiter, as well as the rest: which shews, that the general idea which mankind have affixed to the name of swearing, means no more than giving the strongest and most awful assurances possible, and does not necessarily imply the invoking a superior. See Dr. Waterland's Script. Vind. part ii. p. 42. and the note on Gen. vi. 6.

them,

them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, *said I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

15 For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the Lord spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zanzummims,

21 A people great, and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead;

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day.

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with words of peace, saying,

27 Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand, nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the Lord our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbad us.

### C H A P. III.

*Moses relates the victory of Israel over Og, king of Bashan, and the division of his kingdom between the tribes of Reuben and Gad, and the half tribe of Manassah; and how he himself wished to enter into the land of Canaan.*

**T**HEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered into our hands Og also the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time; there was not a city which we took not from them; threecore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: And the Amorites call it Shenir:)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan:

11 For only Og (*p*) king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast

*thereof*, from Chinnereth even unto the sea of the plain, *even* the salt-sea, under Ashdodth-pisgah, east-ward.

18 And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the Lord your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession which *I* have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God! thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes west-ward, and north-ward, and south-ward; and east-ward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

(*p*) Or *Rephaim*, who were the ancient inhabitants of the country, and of a gigantic size, descended from *Rapha*; as the *Anakim* were descended from *Anak*, of the race of the giants also. Og was the last of the Rephaim of the country of Bashan: *His bedstead was a bedstead of iron*, to support his gigantic body: bedsteads of iron, brass and other metals, as Scheuchzer remarks, are not unusual in the warm countries, as a defence against the multitude of insects. In heathen writers, we have frequent mention of beds of *silver* and *gold*; as also in Scripture, Esther, i. 6. Prov. xxv. 11. See Calmet. This bed of Og's *was nine cubits in length, and four in breadth, after the cubit of a man*; i. e. not according to the exact geometrical cubit, but somewhat less, such as the cubits of men commonly are. This is mentioned to shew of what an enormous size Og was; whom Maimonides computes to have been six cubits high, reckoning the bedstead to have been made, according to common custom, a third part longer than the person who lay in it. Now *six cubits answer to ten feet and an half* of our measure.

29 So we abode in the valley over against Beth-peor.

C H A P. IV.

*Moses exhorts the Israelites to obedience; prophesies their dispersion in case of disobedience; and appoints three cities of refuge on this side Jordan.*

**N**OW therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall you diminish *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*, for this is your wisdom and your understanding, in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation *is there* so great, who hath God so nigh unto them, as the Lord our God is in all *things* that we call upon him for?

8 And what nation *is there* so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons sons:

10 *Specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the Lord spake unto you out of the midst of the fire: Ye heard the voice of the words, but saw no similitude; only ye *heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten

commandments; and he wrote them upon two tables of stone.

14 And the Lord commanded me at that time, to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb, out of the midst of the fire:)

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female.

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, ~~the~~ the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as ye *are* this day.

21 Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee *for* an inheritance.

22 But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the Lord thy God hath forbidden thee.

24 For the Lord thy God *is* a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and childrens children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the Lord shall scatter you among the nations, and ye shall be left few in number among

among the heathen, whither the Lord shall lead you.

28 And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice:

31 (For the Lord thy God *is* a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33 Did *ever* people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt, before your eyes?

35 Unto thee it was shewed, that thou mightest know that the Lord he *is* God; *there is* none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God, in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

41 Then Moses severed three cities on this side Jordan, toward the sun-rising:

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this *is* the law which Moses set before the children of Israel.

45 These *are* the testimonies, and the statutes, and the judgments which Moses spake unto the children of Israel, after they came forth out of Egypt:

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt;

47 And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising:

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan, east-ward, even unto the sea of the plain, under the springs of Pisgah.

#### C H A P. V.

*Moses continues to relate how God gave them the law of the ten commandments from mount Sinai, and how the people intreated that they might no more hear the Lord speaking out of the midst of the fire.*

AND Moses called all Israel, and said unto them, Hear, O Israel! the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The Lord talked with you face to face in the mount, out of the midst of the fire,

5 (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount) saying,

6 *I am* the Lord thy God which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven



heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee:

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest, *as well as thou* (q).

15 And remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 These words the Lord spake unto all your assembly, in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more:

and he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die.

26 For *who is there* of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such *a* heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou hear by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the Lord your God hath commanded you: you shall not turn aside to the right hand, or to the left.


33 Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, *and that it may be well with you*, and *that* ye may prolong *your* days in the land which ye shall possess.

(q) Mercy towards men, as well as piety towards God, was, as we learn from hence, one great reason for the institution of the sabbath. Here Moses omits that reason for the institution mentioned *Exod. xx.* namely, to be a memorial of the creation; and assigns another, namely, that servants and animals may enjoy *rest*, because this was, indeed, the principal design of the institution; for the memory of the creation might have been kept up, without observing a holy-day in seven. But unless men had been obliged to the religious observance of a weekly rest, servants, and especially slaves, would have been in danger of being harassed to death by cruel and imperious matters. To move the Israelites' compassion towards servants, and to make them freely indulge them in a seventh day's rest, their own hard condition in Egypt is suggested to their remembrance. See *Exod. v. 4. xxii. 21.*

## C H A P. VI.

*Moses in firms them, that the end of the law is obedience and love, to which he finally exhorts them.*

**N**OW these are the commandments, the statutes, and the judgments which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it :

2 That thou mightest fear the Lord thy God, to keep all his statutes, and his commandments, which I command thee; thou,  thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not, when thou shalt have eaten, and be full;

12 *Then* beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you :

15 (For the Lord thy God *is* a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the Lord your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the Lord : that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers ;

19 To cast out all thine enemies from before thee, as the Lord hath spoken.

20 *And* when thy son asketh thee, in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you ?

21 Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand.

22 And the Lord shewed signs and wonders, great and fore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments, before the Lord our God, as he hath commanded us.

## C H A P. VII.

*Moses enjoins the destruction of the seven nations of Canaan, forbids all communion with them, and promises the Israelites God's blessing upon their obedience.*

**W**HEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations, greater and mightier than thou.

2 And when the Lord thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them :

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy

destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 Forthou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any people (for ye *were* the fewest of all people;)

8 But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him; he will repay him to his face.

11 Thou shalt therefore keep the commandments, ~~and~~ the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them; that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the Lord thy God shall deliver thee: thine eye shall have no pity upon them; neither shalt thou serve their gods, for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the Lord thy God *is* among you, a mighty God, and terrible.

22 And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once; lest the beasts of the field increase upon thee.

23 But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take it unto thee, lest thou be snared therein: for it *is* an abomination to the Lord thy God.

26 Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it, for it *is* a cursed thing.

C H A P. VIII.

*Moses exhorts them to obedience, from the recollection of God's singular blessings towards them.*

**A**LL the commandments which I command thee this day, shall ye observe to do, that ye may live and multiply, and go in and possess the land, which the Lord swore unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the Lord thy God chasteneth thee.

6 There-

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of vallies and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig bras.

10 When thou hast eaten and art full, then thou shalt bless the Lord thy God (*r*), for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied,

14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the house of bondage);

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;)

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

(*r*) The Jews upon these words ground one of their positive precepts, that every one should bless God at his meals; a precept not more commendable than reasonable: for what can be more reasonable than thankfully to acknowledge God, the giver of all good? and what time more proper to acknowledge him, than when his bounty has satisfied our hunger, and quenched our thirst? Upon this laudable and ancient custom, which was not only peculiar to the Jews, but prevailed amongst almost all the nations of the earth, we refer the reader to Parker's excellent seventh Occasional Annotation on the place; where, as well as in Godwin and Lewis's Antiquities, an exact detail of the custom will be found. We conclude with observing, that the Turks and Chinese are punctual in their prayers at meals: What a disgrace must it be for Christians to yield to these infidels! to sit down at their table, and partake of God's blessings, without ever gratefully acknowledging his goodness who giveth them all things richly to enjoy!

20 As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

### C H A P. IX.

*Moses informs them that God was about to destroy the Canaanites for their iniquities; and to give the land to the Israelites; not because of their righteousness, but on account of the fidelity and constancy of the divine promises.*

**H**E A R, O Israel! Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the Lord thy God is he which goeth over before thee: as a consuming fire he shall destroy them, and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

4 Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 Remember, and forget not how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

8 Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you.

9 When

9 When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the Lord made with you; then I abode in the mount forty days and forty nights: I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of stone, written with the finger of God; and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant.

12 And the Lord said unto me, Arise, get thee down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people.

14 Let me alone, that I may destroy them; and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

19 For I was afraid of the anger, and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also.

20 And the Lord was very angry with Aaron to have destroyed him. And I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped

it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious against the Lord, from the day that I knew you.

25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the first*; because the Lord had said he would destroy you.

26 I prayed therefore unto the Lord, and said, O Lord God! destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out, say, Because the Lord was not able to bring them into the land which he promised them; and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

#### C H A P. X.

*Moses continues to relate how he made the second tables at the Lord's command; and exhorts them to the love of God, the circumcision of the heart, and a regard for strangers.*

**A**T that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were on the first tables which thou brakest; and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments; which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me.

5 And I turned myself, and came down from the mount, and put the tables in the ark which I had made, (and there they be) as the Lord commanded me.

6 And the children of Israel took their journey from Beroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried: and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

11 And the Lord said unto me, Arise, take *thy* journey before the people, that they may go in, and possess the land which I swore unto their fathers to give unto them.

12 And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul;

13 To keep the commandments of the Lord, and his statutes, which I command thee this day, for thy good?

14 Behold, the heaven, and the heaven of heavens, *is* the Lord's thy God; the earth *also*, with all that therein *is*.

15 Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you, above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

17 For the Lord your God *is* God of gods,

and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger(s), ingiving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

### C H A P. XI.

*Moses commemorates the miracles of God: describes the land of Canaan; and promises them fertility, if they turn not aside to other gods: he proposes a blessing and a curse to them, and commands the one to be put upon mount Gerizzim, and the other upon mount Ebal.*

**T**herefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments *always*.

2 And know you this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red sea to overflow them as they pursued after you, and *how* the Lord hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their households, and their tents,

(s) God may be said to execute the judgment of the fatherless and widow, not only by taking them under the especial care of his providence, but by implanting compassion in the human breast; which, as his voice, calls upon *men* to protect the orphan, to assist the widow, to relieve the distressed. See Jam. 1. 37. The laws of hospitality are wisely and strongly inculcated in the sacred writings. The providence of God, which extends to all, is peculiarly attentive to strangers; to such as are either driven unjustly from their own country, or who travel, for good reasons, into other countries. Neither proselytes of justice, nor those of the gate are here meant, but strangers in general, according to the utmost latitude of the word; and the motives, by which this regard to strangers is enforced upon the children of Israel, are certainly the strongest and most affecting possible. The wisest and best men among the heathens considered love to strangers as one of the characteristics of divinity.

and

and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the Lord, which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye may prolong *your* days in the land which the Lord sware unto your fathers to give unto them, and to their seed; a land that floweth with milk and honey.

10 For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to possess it, *is* a land of hills and vallies, and drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul;

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grafs in thy fields, for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and *lest* ye perish quickly from off the good land which the Lord giveth you.

18 Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the doorposts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall no man be able to stand before you: *for* the Lord your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the Lord your God which I command you this day:

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizzim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

## C H A P. XII.

*Moses commands all the monuments of idolatry to be destroyed, and that the sacrifices be brought only to the place which the Lord shall choose: he permits them to eat flesh, but forbids the eating of blood.*

**T**HESE are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served



wed their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And you shall overthrow their altars, and break their pillars, and burn their groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the Lord your God.

5 But unto the place which the Lord your God shall choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither shalt thou come :

6 And thither ye shall bring your burnt-offerings, ~~and~~ your sacrifices, ~~and~~ your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks.

7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that you put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety ;

11 Then there shall be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you ; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the Lord.

12 And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, ~~and~~ your men-servants, and your maid-servants, and the Levite that *is* within your gates, forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest :

14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee,

15 Notwithstanding, thou mayest kill and eat flesh in thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee : the unclean

and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood ; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand :

18 But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, ~~and~~ thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates : and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the Lord thy God hath chosen to put his name there, be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee ; and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them : the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood : for the blood *is* the life, and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it ; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the Lord.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose :

27 And thou shalt offer thy burnt-offerings, and the flesh, and the blood, upon the altar of the Lord thy God : and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the Lord thy God.

29 When

29 When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee: and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

C H A P. XIII.

*Inticers to idolatry, however nearly related, are not to be hearkened unto, but to be capitally punished; and cities, become idolatrous, are to be wholly destroyed.*

**I**F there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known) and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams(1): for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

4 Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice; and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; (because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in:) so shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not known; thou, nor thy fathers;

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth,)

8 Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known;)

14 Then shalt thou enquire and make search, and ask diligently; and behold, *if it be truth, and the thing certain, that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword:

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn,

(1) The divinity of their religion, and its peculiar opposition to idolatry, having been fully shewn; Moses now proceeds to put the strongest case possible; acquainting them, that if any prophet or dreamer of dreams, any person pretending to supernatural inspiration, should give them a sign or a wonder, should predict, or perform any thing extraordinary, and make that the ground of drawing them aside from the worship of their God to that of idols; they should utterly disregard any such sign or wonder, nor be at all influenced by it to hearken to the words of the deluder; assured that he could not be commissioned by God; who, being always the same, can never contradict himself: and in his confidence, though perhaps they might not be able to discover the mode of his deceit, or the method by which he was able either to foretell or to perform any thing extraordinary; though they could not tell whether he did it by mere juggling, or by communications with evil spirits; yet they were absolutely to put such a person to death, infallibly assured that no messenger from God could ever attempt to seduce them from the worship of that God.

from

from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is right* in the eyes of the Lord thy God.

## C H A P. XIV.

*Moses forbids their cutting themselves at funerals: informs them what may be eaten, and what not. Concerning tithes, and the payment of them in money.*

**Y**E are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all nations that *are* upon the earth.

3 Thou shalt not eat any abominable thing.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales, ye may not eat; it *is* unclean unto you.

11 Of all clean birds ye shall eat.

12 But these *are* they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But* of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou shalt not seeke a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year.

23 And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks, that thou mayest learn to fear the Lord thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.

27 And the Levite that *is* within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee:

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates.

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest.

## C H A P. XV.

*The seventh year is appointed a year of release for the poor. Firstlings of animals are to be dedicated to the Lord.*

**A**T the end of every seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour, shall release *it*; he shall not exact *it* of his neighbour, or of his brother, because it is called the Lord's release.

3 Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother, thine hand shall release:

4 Save when there shall be no poor among you: for the Lord shall greatly bless thee in the land.

land which the Lord thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

6 For the Lord thy God blest thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land<sup>(u)</sup>: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land.

12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press: *of that* wherewith the Lord thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be if he say unto thee, I will not go away from thee, (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever; and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double-hired servant *to thee*, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

19 All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

#### C H A P. XVI.

*Concerning the feasts of passover, weeks, and tabernacles: of constituting judges and officers: the planting of groves is forbidden.*

**O**BSERVE the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

3 Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou camest forth out of the land of Egypt, in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 And there shall be no leavened bread seen

(u) *Will never cease, &c.* Wat. i. e. There shall be always some indigent persons among you, who shall stand in need of your charitable relief. The Jerusalem Targum understands this, as if there should have been no poor among them, had they been obedient to God's precepts; which seems to confirm Dr. Waterland's version of the fourth verse. Though God, by his providence, could easily supply the necessities of all, he nevertheless permits the perpetual continuance of the poor; and that for divers reasons worthy of his wisdom; amongst others, to put to proof the humanity and compassion of the rich. So our Saviour says, *ye have the poor with you always, and whenever ye will, ye may do them good.* Mark. xiv. 7. See Grotius's Commentary on Matt. xxvi. 11. Houbigant, in defence of his interpretation, observes, that these words are by no means contradictory to those in the fourth verse; for it is not there said, that there should be no poor in Israel; but it is commanded that brother should not reduce brother to poverty.

with thee in all thy coast seven days, neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee;

6 But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread; and on the seventh day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein*.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou shalt give *unto the Lord thy God*, according as the Lord thy God hath blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thy increase, and in all the

works of thine hands; therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the Lord thy God (*w*), in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty.

17 Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

21 Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee;

22 Neither shalt thou set thee up *any* image, which the Lord thy God hateth.

## C H A P. XVII.

*Idolaters are to be put to death; difficult causes are to be referred to the priests the Levites, and the judges: the election and duty of a king.*

**T**HOU shalt not sacrifice unto the Lord thy God *any* bullock, or sheep, wherein is blemish, or any evil-favour'dness: for that *is* an abomination unto the Lord thy God.

2 If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of *it*, and inquired diligently, and behold, *it be* true, and the thing certain, *that* such abomination *is* wrought in Israel:

(w) i. e. As Mr. Locke observes, all from twenty to fifty years old. Males only were obliged to be present on these occasions. 1. Because the weakness and infirmity of the female sex rendered them not able to bear so long a journey, without great danger and fatigue. 2. Because their chastity would be exposed to many dangers in so vast a concourse of people. 3. Because the care of their families and their domestic offices must have been neglected. The chief intention of these solemnities was to keep the Israelites from corrupting their religion by idolatrous practices, or superstitious rites; and the providence of God is remarkable in defending their country, during their absence at these seasons; there having been scarce any instance of its being attacked by their enemies, though nothing could have invited them more strongly to an incursion, than the advantages which these occasions gave them. See Mede's Discourses.

5 Then.

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, *even* that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee whom the Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself,

that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children, in the midst of Israel.

## C H A P. XVIII.

*Divinations are forbidden: a prophet is promised, whom they are enjoined to obey: they are commanded to put false prophets to death, and a sign is given whereby to discern them.*

**T**HE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose;

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites *do*, which stand there before the Lord.

8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

9 When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times; or an enchanter; or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer (\*).

12 For all that do these things *are* an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee.

13 Thou shalt be perfect with the Lord thy God.

14 For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will rise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and He shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

#### C H A P. XIX.

*Three cities of refuge are to be appointed; the intentional murderer is to be put to death, though he flee into one of these cities: the punishment of the false witness.*

**W**HEN the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in

the midst of thy land, which the Lord thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities, and live:

6 Lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three:

10 That innocent blood be not shed in thy land which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally, that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

(\*) This and the other divinations mentioned here, were those in use amongst the Chaldeans, comprehended under the general name of *Meatbphim*. Houbigant renders this very properly, *qui consulat Pythones*, "one who consults Pythos. A necromancer is rendered, very justly, by Dr. Waterland, *one who consults the dead*; a superstitious practice, which was performed by visiting the graves in the night, and there lying down and muttering certain words with a low voice: by which means they pretended to have communication with the dead by dreams, or by the dead appearing to them. See Isaiah, chap. viii. 19. xxix. 4. We have a remarkable instance of this in the witch of Endor, 1 Sam. xxviii. 7.



15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rise up against any man, to testify against him *that which is wrong*;

17 Then both the men between whom the controversy *is*, shall stand before the Lord, before the priests, and the judges which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if the witness be a false witness, and hath testified falsely against his brother*;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity, *but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

## C H A P. XX.

*Moses commands that, upon the approach of a battle, the priests should encourage the people; that the officers should dismiss from war those who had lately purchased a house, planted a vineyard, or betrothed a wife; that peace should be proclaimed to cities, before the besieging of them; and that fruit-trees should not be destroyed.*

**W**HEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priests shall approach, and speak unto the people,

3 And shall say unto them, Hear, O Israel, you approach this day unto battle, against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the Lord your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him

go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is fearful and faint-hearted*? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people which the Lord thy God doth give thee *for an inheritance*, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, *and* the Canaanites, *and* the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee (y):

18 That they teach you not to do after all their abominations, which they have done unto

(y) The extirpation of the Canaanites appears to have been predetermined in the counsels of heaven; Gen. ix. 25, 27. yet was their national wickedness the only cause of their national ruin: for notwithstanding the assurance given to Abraham, that his posterity should be settled in the room of the Canaanites, it is expressly declared, that this event should not take place for several generations, till the *iniquity* of the nations *should be full*; (Gen. xv. 16.) till their incorrigible wickedness had baffled all the gentler means of Providence, which, during the course of some hundred years, had been employed for their reformation: for it is agreeable to the procedure of a benevolent Deity, in similar instances, first to use the milder means of mercy and forbearance towards a people, to see if they can be reformed upon the principles of filial love, gratitude, and generous remorse; but if, instead of being reformed thereby, they only become hardened, presumptuous, and insensible to every motive of honour or generosity; then the sword of justice awakes to strike the long-suspended blow. That this was the unhappy case of the Canaanites before they were given

their gods; so should ye sin against the Lord your God.

19 When thou shalt besiege a city a long time, in making war against it, to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's life) to employ *them* in the siege.

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

## C H A P. XXI.

*Concerning the expiation of an uncertain murder: marriages with captives: the rights of the first-born: the punishment of those who rebel against their parents; and the burial of criminals.*

**I**F one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer into a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley;

5 And the priests, the sons of Levi, shall come near, (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge: And the blood shall be forgiven them.

given up to utter destruction, that they were sunk into the deepest degeneracy, we have various testimonies, particularly in Levit. xviii. from whence it appears, that the period destined for their extirpation was arrived; that *their iniquities were full*; and that they brought down destruction upon themselves. The extirpation of this people, thus sunk into idolatry and wickedness, was also a most awful and instructive example to the Jews, whose proneness to idolatry in that age of the world was such, that nothing seemed effectual for the restraining them from it, but to impress them with the most horrid idea of that crime, as rendering men accursed in the sight of God and man.

(x) Under these words are comprehended all other riotous courses. He was not to suffer for these vices only, but for stubbornly persisting in them, in spite of the repeated admonition and reproof of his parents, as appears from the eighteenth verse. Gluttony and drunkenness lead insensibly from crime to crime, even to the last excess. Prov. xxviii. 7. Miserable the parents who do not repress, with the greatest attention, the first inclinations in their children to these unworthy passions! To what miseries do they not expose themselves by their criminal indulgence! See Saurin's sermons, tom. xiii. sermon 1.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the Lord.

10 When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her.

15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved, first-born, before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that he hath: for he *is* the beginning of his strength, the right of the first-born *is* his,

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place:

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious; he will not obey our voice; *he is* a glutton, and a drunkard (z).

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

C H A P. XXII.

*Things found are to be restored: men and women are not to interchange apparel: the punishment of married and single persons, found guilty of uncleanness.*

**T**HOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be young ones, or eggs*, and the dam sitting upon the young, or upon the eggs; thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof; that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and go in unto her, and hate her,

14 And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city, in the gate.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity: And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

19 And they shall amerce him in an hundred *shekels* of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he may not put her away all his days.

20 But if this thing be true, *and the tokens of virginity be not found for the damsel*:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones, that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 But

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die.

26 But unto the damsel thou shalt do nothing; *there is in the damsel no sin worthy of death*: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and *there was none to save her*.

28 If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife: because he hath humbled her, he may not put her away all his days.

30 A man shall not take his father's wife, nor discover his father's skirt.

### C H A P. XXIII.

*Neither eunuchs, bastards, Moabites, nor Ammonites, are to be admitted into the congregation: uncleanness to be avoided in the camp: Harlots are not to be allowed in Israel: Usury is forbidden.*

**H**E that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam, the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

6 Thou shalt not seek their peace, nor their prosperity, all thy days for ever.

7 Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them, shall enter into the congregation of the Lord, in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 If there be among you any man that is not clean, by reason of uncleanness that chanceth

him by night; then shall he go abroad out of the camp; he shall not come within the camp.

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee.

14 For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

16 He shall dwell with thee, *even* among you, in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.

17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury: but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 When thou shalt vow a vow unto the Lord thy God; thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour's, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing corn.

### C H A P.

## C H A P. XXIV.

*A bill of divorce is to be given to the wife who is dismissed: Plagiaries are to be condemned to death: the pledge of a poor man must not be kept all night: the wages of an hired servant are immediately to be paid him: what remains in the field after harvest is to be left for the poor.*

**W**HEN a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 No man shall take the nether or the upper mill-stone to pledge: for he taketh a man's life to pledge.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 Take heed, in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11 Thou shalt stand abroad, and the man to whom thou dost lend, shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the

pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15 At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

## C H A P. XXV.

*Stripes must not exceed forty: the brother must marry the wife of a brother deceased without children: divers weights and measures are an abomination to the Lord: the remembrance of Amalek is to be blotted out.*

**I**F there be a controversy between men, and they come into judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number (a).

(a) To prevent severity in judgment upon persons found guilty of misdemeanors, Moses here not only enjoins the number of stripes to be inflicted, but takes care that it shall be done before the face of the judge himself. The criminal lay-down in open court, either upon the ground, or before a low pillar, to which his hands were tied, and being stripped to the waist, the executioner stood behind him, and scourged him on the back with thongs made of ox's

3 Forty stripes he may give him, *and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.*

4 Thou shalt not muzzle the ox when he treadeth out *the corn.*

5 If brethren dwell together, and one of them die, and have no child; the wife of the dead shall not marry without, unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which* is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if he stand to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and a just

weight, a perfect and a just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

18 How he met thee by the way, and smote the hindmost of thee, *even all that were feeble behind thee*, when thou wast faint and weary; and he feared not God.

19 Therefore, it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

#### C H A P. XXVI.

*Moses appoints a form of confession for those who offer their first-fruits and tithes: he assures the Israelites that they shall be high above all nations, if they obey the commandments of the Lord.*

**A**ND it shall be when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there:

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and

ox's hide: the stripes were not to exceed forty; on which account they were generally confined to thirty-nine. Thus St. Paul says of himself, *Of the Jews five times received I forty stripes save one.* 2 Cor. xi. 24. The sacred writer adds, *lest if he should exceed—thy brother should seem vile unto thee*; i. e. lest the judges, by exceeding the bounds of humanity, and that compassion which is due to a brother, a partaker of human nature in common with themselves, might be accustomed to think despicably of their poor brethren, and set their lives at naught. The Vulgate renders it, *ne facies laceratus abeat*; *lest your brother go away wily mangled.* From this the Hebrews justly teach, that when a person is beaten for a fault, he is not to be reproached for it, and branded with infamy; for that, having satisfied the law of the society, he ought to be acquitted in the eye of all its members, and return to his dignity. There were no laws more mild than the Mosaic in this particular: the Athenian laws condemned criminals to fifty stripes; and, among the Romans, they were frequently lashed to death. How far the inflicting such a number of stripes, as unhappily is done, amongst us, can be justified upon any principles of that merciful religion which we profess, may well deserve a very serious consideration.

sojourned

sojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, ~~and~~ our labour, and our oppression.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt rejoice in every good *thing*, which the Lord thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger that *is* among you.

12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people, Israel, and the land which thou hast given us, as thou swarest unto our fathers; a land that floweth with milk and honey.

16 This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, ~~and~~ his commandments, and his judgments, and to hearken unto his voice.

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be *an* holy people unto the Lord thy God, as he hath spoken.

C H A P. XXVII.

*Moses commands, that the words of the law be inscribed on stones upon mount Ebal; that an altar of stone be built there: that six of the tribes stand upon mount Gerizzim to bless, and six upon mount Ebal to curse.*

**A**ND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when you shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal; and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the Lord thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizzim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal



to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsmen, and putteth it in a secret place: And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother: And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's land-mark: And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way: And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast: And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law: And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly: And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person: And all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them: And all the people shall say, Amen.

#### C H A P. XXVIII.

*The blessings for obedience: the curses for disobedience.*

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee.

9 The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee.

12 The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods, to serve them.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee shall be iron.

24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed (b).

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look,

and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king, which thou shalt set over thee, unto a nation, which neither thou, nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations, whither the Lord shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume (c).

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast hearkened not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

(b) *Stechin*, rendered the *botch*, signifies an *inflammatory swelling*, a *burning boil*, a *morbid tumour*, attended with a sense of heat. In Job ii. 7. one of the versions of the Hexapla renders it the *elephantiasis*, a kind of leprosy. It is most probably the same malady mentioned Exod. ix. 9. See Parkhurst on the word. Thevenot, in his Description of the diseases of Egypt, mentions, among others, a kind of inflammation breaking out in pushes or *botches*, over all the skin, about the time of the Nile's beginning to overflow. By the *emerods* are meant those *painful swellings* in the *hemorrhoidal vessels*, which sometimes turn into ulcers. The word is nowhere found in Scripture but here, and 1 Sam. vi. and vii. The superstitious vulgar of Egypt were made to believe that these ulcers, &c. were inflicted by the goddess Isis, and their other idols. See Persius, sat. v. l. 186. and Juv. sat. xiii. l. 92.

(c) The plagues wherewith the nation is threatened in these verses, fell upon it successively. A great famine laid waste the country in the time of Elisha; the locusts made havock of it; and the olive-trees yielded no fruit. 2 Kings viii. 1. Joel i. 10, &c. A famine afterwards broke out in the time of Jeremiah, ch. xiv. 1, &c. which is that whereof

Moses

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave.

55 *So that* he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,

57 And towards her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat

them for want of all *things*, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 *Also* every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

63 And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

Moses seems to speak in this place. The invasions of the enemy were frequent: 2 Kings xiii. 20, 24. 2 Chron. xxviii. 5. Jer. xii. 12. and, to complete the misery of the Jews, their children were taken from them repeatedly: 2 Kings v. 2. xiv. 26. This circumstance, however, never happened to them so often, as since their crucifying the Lord of glory. Dr. Jackson conjectures very probably, that the kings of Spain sent great numbers of them to their American colonies, and that the blood of the Jews is there blended, in several places, with that of the Spaniards. Manasseh Ben-Israel, in his book, intitled *Israel's Hope*, says, that in the new world are found some remains of the ten tribes; but he gives no light as to the manner in which they were transplanted thither.

## C H A P. XXIX.

*Moses admonishes them that God's covenant with Israel pertains not only to those who were present, but to posterity also; and that God will not spare the disobedient: He tells them what all nations shall say in case of their destruction.*

**T**H E S E are the words of the covenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, besides the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have you drunk wine, or strong drink: that ye might know that I am the Lord your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle; and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath;

15 But with *him* that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day:

16 (For ye know how we have dwelt in the

land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations: lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses *that are* written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

21 And the Lord shall separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant *that are* written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

23 *And that* the whole land thereof is brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them; gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

CHAP.

## C H A P. XXX.

*Great mercies are promised to the penitent: the commandment is manifest and near unto them: life and death are set before them.*

**A**ND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee,

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee (e):

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

11 For this commandment which I command

thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. YV

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. V

## C H A P. XXXI.

*Moses, shortly to die, delivers a copy of the law which he had written, to the priests, to be placed in the ark, and to be read every seventh year: a charge is given to Joshua: God predicts the rebellion of the people.*

**A**ND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; I can no more

(e) See Matt. xxiv. 31. Mark xiii. 27. Nehemiah alludes to this promise in his prayer for the restoration of Jerusalem; Neh. i. 8, 9. and it was in part fulfilled when Cyrus made a proclamation throughout all the kingdom, that all the Jews might return, if they pleased, to their own country. Ezra i. 1, 4. The Jews themselves apply this passage to their present condition; being of opinion, that God hath appointed a time for their deliverance, and that, if they repented, he would shorten the days of their banishment. Houbigant observes, that the Jews are literally and exactly in the state which the words in the former part of this verse express; and as the former part of the prophecy is thus remarkably fulfilled, it follows, that the latter part, *from thence will the Lord thy God gather thee, &c.* remains to be fulfilled, and can never be applied to the return of a remnant of the Jews from Babylon under Esdras and Nehemiah, as clearly foretelling a return of the whole nation to their God; and to their own land, ver. 5. than which nothing can be more plainly pointed out: the land which their fathers possessed.

go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

4 And the Lord shall do unto them, as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him, in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the Lord thy God, in the place which he shall choose; thou shalt read this law before all Israel, in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go *to be* amongst them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not amongst us?

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now, therefore, write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat, then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know, that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

## C H A P. XXXII.

*The prophetic and historical song of Moses, concerning the benefits conferred upon Israel by God, the ungrateful and rebellious disposition of that people, and the vengeance hereafter to be taken upon them: God commands Moses to go up into mount Nebo, that he may die there.*

**G**IVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.  
2 My doctrine shall drop as the rain: my speech shall distil as the dew: as the small rain upon the tender herb, and as the showers upon the grass (f):

3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 *He is the Rock*; his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

5 They have corrupted themselves: their spot is not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the Lord, O foolish people and unwise? is not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 Remember the days of old; consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel.

9 For the Lord's portion is his people: Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness: he led him about; he instructed him; he kept him as the apple of his eye.

(f) Nothing can be more elegant and magnificent than the exordium of this divine ode: its whole disposition and form is regular, easy, and accommodated to the nature of the argument, in an order nearly historical. Not to speak of the sublimity of the ideas, the impetuosity of the passions, the force of the diction and figures, we just add, that the nature of the argument is such, that the stile and manner of the prophetic poetry is greatly imitated; so that to all the strength and glowing spirit of the ode, are added the variety and grandeur of images peculiar to that kind of poetry, concerning which we shall speak more when we come to the prophets. See Lowth's Praelex. Poet. 28 and 18. It is not possible for us to enter into a discussion of the metre of the Hebrew poetry in general, or of this ode in particular. Upon this head we beg leave to refer our readers, for full satisfaction, to Dr. Lowth's third prelection: observing only, as we have frequently done heretofore, that each succeeding clause corresponds to the preceding one; which the attentive reader will particularly remember, as it will serve greatly not only in this, but in all writings of the same kind, to make them much more clear and intelligible.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the Lord alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods; with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not; to new gods *that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God *that* formed thee.

19 And when the Lord saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them; I will see what their end *shall be*; for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people, I will provoke them to anger with a foolish nation.

22 For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts

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upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also*, with the man of grey hairs.

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27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the Lord hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

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30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, and sealed up among my treasures?

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the Lord shall judge his people, and repent himself for his servants; when he seeth that *their* power *is* gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even I am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, (and my sword shall devour flesh) *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you: because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 And the Lord spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over-against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

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*Moses, blessing the twelve tribes of Israel, foretells the future state of each tribe, and congratulates Israel in having the Lord for their defence.*

**A**ND this *is* the blessing wherewith Moses, the man of God, blessed the children of Israel before his death.

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4 Moses commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

E c 2

7 And

7 And this *is the blessing* of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou *an help to him* from his enemies.

8 And of Levi he said, *Let thy Thummim and thy Urim be with thy holy one*, whom thou didst prove at Massah, *and with whom* thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, Blessed of the Lord *be his land*, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of the abundance* of the seas, and *of treasures hid* in the sand.

20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and tear-eth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in a portion of the law-giver*, was *he seated*; and he came with the heads of the people; he executed the justice of the Lord, and his judgments with Israel.

22 And of Dan he said, Dan *is a lion's whelp*: he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possessest thou the west and the south.

24 And of Asher he said, *Let Asher be blessed with children*; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass; and as thy days, *so shall thy strength be*.

26 *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

27 The eternal God *is thy refuge*, and underneath *are the everlasting arms*: and he shall thrust out the enemy from before thee, and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art thou*, O Israel: who *is like unto thee*, O people saved by the Lord, the shield of thy help, and who *is the sword of thy excellency*! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places (g).

## C H A P. XXXIV.

*Moses, from mount Nebo, takes a view of the land of Canaan: he dies there, aged one hundred and twenty years. The children of Israel mourn for him thirty days: his eulogium.*

AND Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that *is over-against Jericho*: and the Lord shewed him all the land of Gilead, unto Dan,

(g) Moses, having made an end of declaring to each tribe some of the particular circumstances which would distinguish them from the rest, and having prayed for their respective prosperity, as far as the Holy Spirit suffered him, consistently with the divine decrees; now concludes the whole with a general benediction. This beautiful ode begins with representing God Almighty, who had vouchsafed to become the tutelary Deity of Israel, as being far superior to any local gods: for the heavens and all the creation obeyed him; and though he was so highly exalted, yet he condescended to assist them, and humbled himself so far as to reside among them in symbols, that they might be satisfied that they were under his more immediate care. God is next described as the leader of the armies of his chosen people; and after having openly declared his approbation of their valour, he puts them in possession of the enemies country; a country, in which they would live separate from the rest of the world, and might rest secure under his protection, without soliciting any foreign aid; a country, moreover, remarkable for its excellent fountains, fruitful acorns and showers; and abounding in all manner of corn, wine, and oil.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses, the servant of the Lord (*b*), died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

11 In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

## The B O O K of J O S H U A.

### C H A P. I.

*God commands Joshua to introduce the people into Canaan, and to study the book of the law night and day. Joshua commands the people to prepare for their march, and the two tribes of Reuben and Gad, and the half tribe of Manasseh to go with them: the children of Israel promise obedience to Joshua.*

**N**OW after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses, my servant, is dead, now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even to the children of Israel.*

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was

with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all *that is* written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the

(*b*) This is the highest character which can be given to any man, *the servant of Jehovah*; and it is given by God himself to Moses after his death. Josh. i. 2, 7. It is a remark which naturally offers from these words, that since the most approved servants of God have died, death cannot be an absolute evil, or the God whom they served never would have permitted it to have befallen them. The sacred historian expresses particularly, that *Moses died in the land of Moab*, to shew the completion of the divine denunciation, that he should not enter into the promised land; and he is said to have died *according to the word, or command of the Lord*, referring to chap. xxxii. 50. *Get thee up into this mount, and die there.*

people,

people, saying, Prepare your victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses, the servant of the Lord, commanded you, saying, The Lord your God hath given you rest, and hath given you this land:

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them:

15 Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you on this side Jordan, toward the sun-rising.

16 And they answered Joshua, saying, All that thou commandest us, we will do; and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever *be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

## C H A P. II.

*Joshua sends two spies, whom Rahab receives and conceals: they give her an oath, that they will save her and her family: after three days continuance in the mountains, they return to Joshua, and relate all that had happened to them.*

AND Joshua the son of Nun sent out of Shittim two men, to spy secretly, saying, Go view the land, even Jericho: and they went, and came into an harlot's house (*i*), named Rahab, and lodged there (*k*).

(*i*) The doubtfulness of the term used by the sacred writer to signify Rahab's mode of life, hath divided interpreters. It may equally signify *an hostess*, and a *prostitute*. Onkelos takes it in the former sense; making Rahab to be the keeper of a public-house, who received, victualled, and lodged strangers. Josephus, and several rabbis, are of the same opinion, which hath also its partizans amongst Christians. St. Chrysostom, in his second sermon upon repentance, twice calls this woman *an hostess*. It does not appear, say some, by the text, that she followed any other trade; and it is improbable that Salmon, who was one of the chief heads of the house of Judah, and was one of the ancestors of the Messiah, would have married her, had she been a *prostitute*.

(*k*) Supposing Rahab to have actually lived in a reproachable manner, it is nothing surprising to see the spies sent by Joshua, on this discovery, come by night to lodge at her inn. Whatever were her mode of life, her house was the most favourable place for the execution of their design. They would be less suspected by the enemy here than any where else; and it is sufficiently evident, on reading the sequel of this history, that God himself conducted them hither by a special direction of his providence.

2 And it was told the king of Jericho, saying, Behold there came men in hither to night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*.

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof.

9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house; and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters,

and

and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window; for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee.

19 And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, *so be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them.

24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

### C H A P. III.

*Joshua and the people come to Jordan: the priests go before, bearing the ark; which standing on the bank of Jordan, the waters are divided, and all the people pass through the river as on dry ground.*

**A**ND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When *ye* see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and *it*, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, ~~and~~ the Hittites, ~~and~~ the Hivites, ~~and~~ the Perizzites, ~~and~~ the Girgashites, ~~and~~ the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they shall stand upon *an* heap.

14 And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest)

16 That the waters which came down from above, stood *and* rose up upon *an* heap very far from



from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, *even the salt sea*, failed, and were cut off; and the people passed over right against Jericho (1).

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

## C H A P. IV.

*Twelve stones are taken for a memorial out of Jordan: twelve other stones are set up in the midst thereof: The people pass through the river, and Joshua erects in Gilgal the twelve stones taken out of Jordan.*

AND it came to pass when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man.

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place, where you shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes

of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests, which bare the ark, stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people halted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them;

13 About forty thousand prepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the Lord spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the Lord, were come up out of the midst of Jordan, *and* the soles of the priests feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east-border of Jericho.

20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

(1) The waters, instead of continuing their course, being arrested by the Divine Hand, accumulated, and formed as it were a mountain; and those which were below the place where the Israelites passed, continued to flow on and lose themselves in the sea of the plain, otherwise called the Salt, or Dead sea, thus leaving dry a great part of the river's channel. The priests being come to the middle of the channel, remained there till the whole people were gone over, and waited the orders of Joshua to rejoin the army. Their passage was effected in this manner: The priests, bearing the ark at two thousand cubits distance from the camp, being arrived at the river's side, its waters divided from one shore to the other. While the miracle was performing, they stopped; and then the division of the waters being finished, those above to their right filled up, and those below ran off, the priests again moved forward, entered the channel of the river, and confidently posted themselves in the midst, at a nearly equal distance from the two shores, where they remained till the tribes, who filed off about two thousand cubits below, had entirely crossed over, and

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

## C H A P. V.

*Joshua, at the command of God, circumcises the Israelites. They celebrate the passover at Gilgal. The captain of the Lord's host appeareth to Joshua.*

AND it came to pass when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time (m).

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the fore-skins.

4 And this is the cause why Joshua did circumcise: all the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt, were consumed, because they obeyed not the voice

of the Lord: unto whom the Lord sware, that he would not shew them the land which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you (n); wherefore the name of the place is called Gilgal unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn, in the self same day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass when Joshua was by Jericho, that he lift up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so.

and gained the other bank: so that the ark kept between the heaped-up waters and the people, as if to preserve the latter, and confirm them against the fear of their unexpected return. Some authors represent the whole people as divided into two columns, and so passing on each side the ark, at two thousand cubits distance. But this is entirely without proof. The constancy of the priests, on this occasion, bears very honourable testimony of their faith: for we may suppose it took up a considerable time for the passage of six hundred thousand fighting men, and that numerous people which accompanied them, with its baggage and provisions. The place where the Israelites crossed, has since gone by the name of *Bababara*, which signifies *house of the passage*. It is spoken of John i. 28.

(m) This badly-translated passage has given room for strange notions, both amongst the Jews and several Christian interpreters. It doth not imply that they were now to be circumcised, who had already undergone that operation. Indeed the rabbis pretend this was the case; and St. Augustin informs us, that some ancient doctors on this supposition founded a necessity of repeated baptism. But whatever the Jews may advance respecting the imperfect manner in which circumcision was administered in the wilderness, it has no foundation but in their fancy. All that God here commands, "is to resume the custom of circumcision, which, generally speaking, was neglected in the desert."

(n) Amongst many conjectures respecting the sense of these words, most interpreters have agreed to understand by the reproach of Egypt, Uncircumcision, which rendered the Israelites like the Egyptians, and had rendered the Egyptians

## C H A P. VI.

*Joshua, by the divine command, orders the city of Jericho to be surrounded seven days, the priests blowing with seven trumpets: On the seventh day, at Joshua's word, the people shout, while the trumpets blow, and the walls of Jericho fall down: the city is devoted, Rahab only, with her house, being saved alive.*

**N**OW Jericho was straitly shut up, because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and the mighty men of valour.*

3 And ye shall compass the city, all ye men of war, *and go round about the city once: thus shalt thou do six days.*

4 And seven priests shall bear before the ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass that when they make a long *blast* with the ram's horn, *and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.*

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the Lord.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

8 And it came to pass when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams horns, passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rear-ward came after the ark, *the priests going on, and blowing with the trumpets.*

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed

out of your mouth, until the day I bid you shout, then shall ye shout.

11 So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests, bearing seven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them; but the rear-ward came after the ark of the Lord, *the priests going on, and blowing with the trumpets.*

14 And the second day they compassed the city once, and returned into the camp: So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

17 And the city shall be accursed, *even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.*

18. And you, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat *(o)*, so that the people went up into the city, every man straight before him; and they took the city.

tians abominable in their sight, while they were under their yoke. Spencer, whom Mr. Locke quotes and approves, gives the words another meaning; understanding by the *reproach of Egypt*, that slavery which had subjected the Israelites to the Egyptians; and he thinks circumcision took away this reproach, because it shewed, that those to whom it was administered were the children of Abraham, and the lawful heirs of that patriarch, to whom the land of Canaan had been promised. The Israelites, therefore, considered uncircumcision as a disgrace; they found, and they left the Egyptians uncircumcised; so that uncircumcision could not be better described, than by calling it *the reproach of Egypt*.

(o) The miraculous nature of this event is so palpable, that one cannot conceive how it could come into the minds of any to contest it, or even to endeavour to assign natural reasons for it. The horrid art of war was in its infancy at the time of Joshua; and it does not appear that any of the means found out in subsequent ages for overthrowing the walls of cities, or making breaches in them, were then in use. The invention of the battering ram is much later. Pliny seems to attribute it to Epeus, during the siege of Troy; but, in all probability, Ezekiel is the eldest author that has mentioned this formidable machine, and Nebuchadnezzar the first person who used it, in the  
siege

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, ~~and~~ sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; (and she dwelleth in Israel *even* unto this day:) because she hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho! He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it!

27 So the Lord was with Joshua; and his fame *was* noised throughout all the country.

## C H A P. VII.

*The Israelites are put to flight near Ai: the Lord raises up the prostrate Joshua, and tells him, that some of the accursed thing had been taken; commands him to inquire for the guilty person, and to condemn him when found; Achan is found guilty, is stoned, and all belonging to him burnt in the fire.*

**B**UT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of

Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai, and make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas! O Lord God! wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord! what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land, shall hear of *it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even amongst their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from amongst you.

13 Up, sanctify the people, and say, Sanctify

siege of Jerusalem, many ages after the Trojan war. See Ezek. iv. 1, 2. xxi. 27. Father Mersenne and Morhoff think it possible for the walls of Jericho to have fallen without any extraordinary operation of the divine power, and by the mere sound of the voices and trumpets of the Hebrews; they, also, observe, that a violent noise is sufficient to break to pieces the most solid bodies, and to agitate them at a considerable distance; and they have collected together some curious particulars to prove it; insisting, among others, on that related by Borelli, a celebrated mathematician, as an eye witness, that being at Taormina, a city in Sicily, above thirty miles from mount Ætna, that volcano made an eruption, the noise of which shook every house in the city, with circumstances which would not allow him to doubt that this agitation proceeded from the mere trembling of the air, which communicated itself to the houses. But how comes it then to pass, that we never see the frightful clamour of so many cannons, mortars, guns, which swallow up the sound of the loudest instruments, and whose horrible din shakes the air as with thunder, round a besieged city, that we never see this noise alone open breaches to the besiegers, and spare them the trouble of trenches, mines, and assaults? But it is too much to stop to confute a supposition, which has engaged the notice of the learned, merely because *they* are learned who have ventured to advance it.

yourselves against to-morrow: for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which the Lord taketh, shall come according to the families *thereof*; and the family which the Lord shall take, shall come by households; and the household which the Lord shall take, shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing, shall be burnt with fire, he, and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man; and Zabdi was taken:

18 And he brought his household, man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver <sup>(p)</sup>, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his

asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day: So the Lord turned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor, unto this day.

### C H A P. VIII.

*Ai is taken by stratagem; its king hanged, and the city burned with fire; Joshua builds an altar between Ebal and Gerizim, and there reads the blessings and curses enjoined by Moses.*

AND the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, ~~and~~ his city, and his land.

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof shall ye take for a prey unto yourselves: lay thee an ambush for the city, behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that we will flee before them:

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between

(p) About thirty pounds sterling. See Calmet. *And a wedge of gold, &c.* The Hebrew signifies a *tongue of gold*; which is the same thing; thereby is meant a piece of gold in a bar, and nearly in the shape of a tongue. This wedge, at the rate of fifty shekels of gold, might be worth upwards of ninety pounds sterling, making nearly one thousand Dutch florins in silver. It should be remembered, that in the time of Joshua, they had no silver money.

Beth-el and Ai, on the west side Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people, to Ai.

11 And all the people, *even the people of war that were with him*, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, *even all the host that was* on the north of the city, and their liers in wait on the west of the city; Joshua went that night into the midst of the valley.

14 And it came to pass when the king of Ai saw it, that they halted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him, behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand, toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and halted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain, or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua.

28 And Joshua burnt Ai, and made it a heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

30 Then Joshua built an altar unto the Lord God of Israel in mount Ebal,

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses; an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them: half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

## C H A P. IX.

*The Gibeonites obtain a league with Israel by craft; which being discovered, they are condemned to a state of slavery.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea, over against Lebanon, the Hittite, ~~and~~ the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up,

5 And old shoes, and clouted, upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now, therefore, make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth:

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us?

12 This our bread we took *for* our provision out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and asked not *counsel* at the mouth of the Lord.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel: and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now, therefore, we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; (but let them be hewers of wood, and drawers of water, unto all the congregation,) as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

## C H A P. X.

*Five kings war against Gibeon; who are subdued by Joshua, great hail-stones falling upon them from heaven: Joshua commands the sun and the moon to stand still; subdues many other cities, and returns triumphant to the camp at Gilgal.*

NOW it came to pass, when Adoni-zedek, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; as he



he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities; and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 And the men of Gibeon sent unto Joshua, to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hand: there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass as they fled from before Israel, and were in the going-down to Beth-

horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were more which died with hail-stones, than they whom the children of Israel slew with the sword (q).*

12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon (r).

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that, before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. yr

15 And Joshua returned, and all Israel with him, unto the camp, to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it, for to keep them.

19 And stay you not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah, in peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out thole five kings unto me out of the cave.

(q) Some commentators understand these words to indicate a shower of great stones; whereas the context evidently expresses a storm of hail, *they were more which died with hail-stones, than they whom the children of Israel slew with the sword*, ver. 11. and if any are doubtful whether such devastations could be effected by this means, let them but turn to the Philosophical Transactions published by the Royal Society, where they will find examples, even in our own time, of hail-stones nearly half a pound in weight, which have ruined countries, and killed great numbers of men and beasts for seventy miles round. Such was the hail which fell in Suffolk the 17th of July, 1666, that which oppressed the country about Lille in 1686, that which happened in Wales in 1697, and particularly that which did so much damage in Staffordshire the same year. We have moreover an account of the hail which in 1717 desolated Namur, and the whole country round it, the least pieces of which weighed a quarter of a pound, others a pound, others three, and some eight. All these events prove that hail-stones alone are sufficient to have done that damage to the army of the Amorites, mentioned by the sacred historian; so that nothing obliges us to have recourse to another explanation.

(r) To facilitate the Israelites obtaining a complete victory over the five kings of the Amorites, God, at the prayer of Joshua, caused the sun and the moon to stand still, until the people had avenged themselves upon their enemies: these are the words of the historian, confirmed by Habak. iii. 9. But as, in the opinion of all modern philosophers, it is the earth which

23 And they did so, and brought forth those five kings unto him out of the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth; the king of Lachish, and the king of Eglon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near; put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed; be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah; and fought against Libnah.

30 And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof, as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish; and encamped against it, and fought against it.

32 And the Lord delivered Lachish into the

hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam, king of Gezer, came up to help Lachish: and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him to Debir; and fought against it.

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

41 And Joshua smote them from Kadeshbarnea, even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time; because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp, to Gilgal (s).

which rolls round the sun, and not the sun round the earth, how is it possible to reconcile this system with the expressions of the sacred writer? To answer this question, without entering into discussions foreign to the design of a commentary, we content ourselves with remarking, that nothing is more common in Scripture than to express things, not according to the strict rules of philosophy, but according to their appearances, and the vulgar apprehension concerning them. For instance, Moses calls the sun and moon *two great lights*; but however this appellation may agree with the sun, it cannot in the same sense signify the moon, which is so well known to be but a small body, and the least of all the planets, and to have no light at all but what it borrows by a reflection of the rays of the sun; appearing to us larger than the other planets, merely because it is placed nearer to us. The notions of some, who have endeavoured to account for this signal miracle in a natural way, is so absurd, that 'tis inconceivable how Maimonides, Grotius, and other very learned writers could have approved it; as nothing is more easy to shew, that God, in the present case, interposed his sovereign power, in a manner worthy his wisdom and goodness; for had the sword of the Israelites alone gained the victory, this success might have been attributed to their valour, to the courage and good conduct

## C H A P. XI.

*Joshua subdues Jabin, king of Hazor, with the other kings of the northern parts of Canaan, at the waters of Merom: he destroys the Anakims, and puts the children of Israel in full possession of the land of Canaan.*

**A**ND it came to pass, when Jabin, king of Hazor, had heard *these things*, that he sent to Joab king of Madon, and to the king of Shimron, and to the king of Achshap,

2 And to the kings that *were* on the north of the mountains, and of the plains, south of Cinneroth, and in the valley, and in the borders of Dor, on the west;

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh east-ward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the Lord bad him: he houghed their horses, and burnt their chariots with fire.

10 And Joshua at that time turned back, and

took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, as Moses the servant of the Lord commanded.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord commanded Moses.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the Lord to harden their hearts<sup>(1)</sup>, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

duet of their general, to the fortuitous arrangement of circumstances, or to other similar causes; whereas the traces of the divine power gave incontestible splendor to the miracle thus wrought at the prayer of Joshua. The sun and the moon were the principal objects of adoration with the Canaanites: to arrest these great luminaries in their course, and to do this at Joshua's request, was to give idolatry the severest blow; was to teach idolaters, in the most striking manner, that their gods were but vanity, and their worship foolishness.

(1) Either for refreshment, or to divide the fruits of their victories with those who had not fought; or, more particularly, to pay to God their thanksgivings in his sanctuary. Thus (according to Usher's calculation) gloriously ended the fortieth year since the departure from Egypt. Moses had begun it with the conquest of the kingdoms of Sihon and Og; Joshua ended it with that of a great part of the land of Canaan. In the middle of this year the manna ceased, and the Israelites ate of the corn of the country; so that, as the learned chronologist proceeds to remark, they began to sow in autumn, and consequently, from that time also they began to reckon their sabbatical years. Allix however has observed, that, according to the Jews, their first sabbatical year was the fourteenth after their entrance into the land of Canaan. It was necessary to divide the country before they cultivated it; so that the first sabbatical year must have fallen out upon the seventh year after the division amongst the tribes.

21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly, with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

## C H A P. XII.

*The kings are named who were conquered and driven from their kingdoms; two on the east side of Jordan, namely, Sihon and Og; and thirty-one on the west.*

**N**OW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun; from the river Arnon, unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdodpiggah:

4 And the coast of Og, king of Bashan, *which was* of the remnant of the giants that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the Lord, and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto

the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel smote, on this side Jordan, on the west, from Baal-gad, in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hopher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazar, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one; all the kings thirty and one (*u*).

(*r*) He hardened them in the same sense that he had hardened the heart of Pharaoh. Instead of inspiring them with a greater terror than that wherewith they were stricken; instead of giving them any respite; instead of opening their eyes through the agency of his Almighty Grace; he left them to the workings of their own passions. Wisd. x. 11. Unworthy the assistance of that grace, by reason of their enormous disorders, and their perverse obstinacy in guilt, that which should naturally have softened, only hardened them. God, therefore, enraged at their incorrigible wickedness, abandoned them to themselves, and to a corruption, which, through their own fault, drew them into utter ruin. In this sense it is that God *hardened them*, or rather, that being left by him, they hardened themselves, so as to venture, after all that had happened, to come against Israel in battle, that he (Israel) might destroy them. Deut. vii. 2. xx. 16, 17, &c. See Waterland's Scrip. Vind. part ii. p. 58. This forsaking them was really a punishment of the Canaanites for their crimes, and especially because they had refused peace.

C H A P.

## C H A P. XIII.

*The boundaries of the land not yet conquered: the countries and cities beyond Jordan assigned to the two tribes of Reuben and Gad, and the half tribe of Manasseh, are specified.*

**N**OW Joshua was old, and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad, under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now, therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan, eastward, even as Moses, the servant of the Lord, gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan, unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remain-

ed of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire, are their inheritance, as he said unto them.

15 And Moses gave unto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and Ashdod-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

(u) We must not be surprised at seeing so many kings in so small a country. Each city and its territory had its own. What was the king of Beth-el? He and the king of Ai together had hardly 12000 subjects. Such were kingdoms in their first state every where. Cæsar, in his *Commentaries*, speaks of four kings in the single county of Kent. How many then must there have been in all Great Britain? Tacitus says, that the Silures and Brigantes had each of them their own king. Cæsar tells us, that amongst the Gauls there were as many kings as princes. Livy says the same thing of Spain; and Vopiscus introduces the emperor Probus writing to the senate, that he had subdued Germany, and saw at his feet nine kings of different nations, &c.

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan, and *his* border, *even* unto the edge of the sea of Cinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this was the possession* of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir, the son of Manasseh, *even* to the one half of the children of Machir, by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance: the Lord God of Israel *was* their inheritance, as he said unto them.

#### C H A P. XIV.

*Joshua and Eleazer distribute the land of Canaan by lot: Caleb desireth mount Hebron to be given to him; and Joshua granteth his petition.*

**A**ND these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance unto them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe (*w*).

3 For Moses had given the inheritance of two tribes, and an half-tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities

(*w*) Though God had sufficiently pointed out by the predictions of Jacob, when dying, and by those of Moses, what portions he designed for each tribe; we readily discern an admirable proof of his wisdom, in the orders he gave to decide them by lot. By this means were prevented the false interpretations which might have been given to the words of Jacob and Moses; and by striking at the root of whatever might occasion jealousies and disputes amongst the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method became a fresh proof of the divinity of the Israelites' religion, and the truth of its oracles. Each tribe finding itself placed by lot exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those predictions and that lot. The event justified the truth of the promise. The more singular it was, the more clearly do we discern the finger of God in it. No one

to dwell *in*, with their suburbs for their cattle, and for their substance.

5 As the Lord commanded Moses, so the children of Israel did: and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb, the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee, in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the Lord sent me from Kadesh-barnea, to espy out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheless, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden, shall be thine inheritance, and thy children's for ever; because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am as* strong this day, as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now, therefore, give me this mountain, whereof the Lord spake in that day, (for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great and fenced) if so be the Lord *will be* with me, then I shall be able to drive them out, as the Lord said.

13 And Joshua blessed him, and gave to Caleb the son of Jephunneh, Hebron for an inheritance.

14 Hebron, therefore, became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day; because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had rest from war.

## C H A P. XV.

*The borders of the tribe of Judah are described: Caleb promises that he will give his daughter to wife to the man who shall take Kirjath-sepher: Othniel succeeds: the cities of the tribe of Judah are enumerated.*

**T**HIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom, the wilderness of Zin south-ward, *was* the uttermost part of the south-coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh south-ward.

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended upon the south side unto Kadesh-barnea; and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings-out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter, *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan, the son of Reuben.

7 And the border went up toward Debir from the valley of Achor, and so northward, looking towards Gilgal, that *is* before the going-up to Adummim, which *is* on the south side of the river: and the border passed towards the waters of En-shemesh; and the goings-out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah west-ward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron north-ward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings-out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commanded of the Lord to Joshua; *even* the city of Arba, the father of Anak, which city *is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water: and he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah; according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom south-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

has set these reflections in a fairer light than Masius. "The portion, says he, fell to each tribe just as Jacob had declared 250 years before, in the last moments of his life, and Moses, immediately before his death; for, to the tribe of Judah fell a country abounding in vineyards and pastures; to Zebulun and Issachar, sea-ports; in that of Asher was a plenty of oil, wheat and metals; that of Benjamin, near to the temple, was in a manner *between the shoulders of the deity*. Ephraim and Manasseh, were distinguished with a territory blest in a peculiar manner by heaven. The land of Naphtali extended from the west to the south of the tribe of Judah. Since therefore the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the words of Jacob and Moses, the direction of his hand in the lot, and his providence in the event?" See Masius on the place.

24. Ziph-



24 Ziph, and Telem, and Bealoth,  
 25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,  
 26 Aman, and Shema, and Moladah,  
 27 And Hazar-gaddah, and Hefhmon, and Beth-palet,  
 28 And Hazar-shual, and Beer-sheba, and Bizjothjah,  
 29 Baalah, and Iim, and Azem,  
 30 And Eltolad, and Chesil, and Hormah,  
 31 And Ziklag, and Madmannah, and Sanfannah,  
 32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.  
 33 And in the valley, Eshtaol, and Zoreah, and Ashnah,  
 34 And Zanoah, and En-gannim, Tappuah, and Enam,  
 35 Jarmuth, and Adullam, Socoh, and Azekah,  
 36 And Sharaim, and Adithaim, and Gederah, and Gederotaim; fourteen cities, with their villages.  
 37 Zenan, and Hadassah, and Migdalgad,  
 38 And Dilean, and Mizpeh, and Joktheel,  
 39 Lachish, and Bozketh, and Eglon,  
 40 And Cabbon, and Lahmas, and Kithlish,  
 41 And Gederot, Beth-dagon, and Naamah, and Makkedah; sixteen cities, with their villages.  
 42 Libnah, and Ether, and Ashan,  
 43 And Jiphtah, and Ashnah, and Nezib,  
 44 And Keilah, and Achzib, and Marefhah; nine cities, with their villages.  
 45 Ekron, with her towns, and her villages.  
 46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.  
 47 Ashdod, with her towns, and her villages; Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.  
 48 And in the mountains, Shamir, and Jattir, and Socoh,  
 49 And Dannah, and Kirjath-sannah, which is Debir.  
 50 And Anab, and Eshtemoth, and Anim,  
 51 And Goshen, and Holon, and Giloh: eleven cities, with their villages.  
 52 Arab, and Dumah, and Eshean,  
 53 And Janum, and Beth-tappuah, and Aphekah,  
 54 And Humtah, and Kirjath-arba (which is Hebron) and Zior; nine cities, with their villages.  
 55 Maon, Carmel, and Ziph, and Juttaah,  
 56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeath, and Timnah; ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities, with their villages.

60 Kirjath-baal (which is Kirjath-jearim) and Rabbah; two cities, with their villages.

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En-gedi; six cities, with their villages.

63 As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

## C H A P. XVI.

*The general borders of the sons of Joseph. The Canaanites not yet conquered.*

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el;

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down west-ward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings-out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim, according to their families, was thus: even the border of their inheritance on the east side, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the sea, to Michmethah on the north side; and the border went about east-ward unto Taanath-shiloh, and passed by it on the east to Janohah:

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah west-ward unto the river Kanah: and the goings-out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim, by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities, with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

## C H A P.

## C H A P. XVII.

*The lot of the half tribe of Manasseh: possessions are given to the daughters of Zelophehad: the borders of the tribe of Manasseh are described. Joshua promises to the sons of Joseph that they should not have one lot only; and commands them to inhabit the mountain, till they drive out the Canaanites.*

**T**HERE was also a lot for the tribe of Manasseh; (for he *was* the first-born of Joseph) *to wit*, for Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aziel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male-children of Manasseh, the son of Joseph, by their families.

3 But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the coast descended unto the river Kanah, south-ward of the river. These cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea.

10 South-ward it *was* Ephraim's, and north-ward it *was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants* of those cities, but the Canaanites would dwell in that land;

13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-country, and cut down for thyself there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they who are* of Beth-shean and her towns, and *they who are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*,

18 But the mountain shall be thine: for it is a wood, and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they *be* strong.

## C H A P. XVIII.

*The tabernacle is set up at Shiloh: the remainder of the land is described, and divided by lot.*

**A**ND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there(x); and the land was subdued before them.

(x) After a stay of seven years at Gilgal, Joshua took, and (without doubt at the express command of God) performed the resolution to remove the camp to Shiloh. It belonged to the Lord only, to mark out the place where he thought proper to fix the residence of his tabernacle; Deut. xii. 8, 10. And in all probability he made known his will in this respect by Urim and Thummim. See Mede's Works, b. i. disc. 45. Shiloh was the place pitched upon. This city, which the learned Archbp. Usher alledges to have been the same with Salem, was situate upon a hill, in the tribe of Ephraim, about fifteen miles from Jerusalem, in the heart, as it were, of the whole country. There, consequently, the tabernacle was more safe than any where else; and for the same reason, it was more within reach of each

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* you slack to go to possess the land which the Lord God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven-parts, and bring *the description* hither to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no part among you, for the priesthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the Lord, gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went, and passed through the land, and described it by cities, into seven parts, in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast lots for them in Shiloh, before the Lord: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan, and the border went up to the side of Jericho, on the north side, and went up through the mountains west-ward; and the goings-out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz (which *is* Beth-el) south-ward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea south-ward, from the hill that *lieth* before Beth-horon south-ward; and the goings out thereof were at Kirjath-baal, (which *is* Kirjath-jearim) a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and which is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth towards Geliloth, which *is* over-against the going-up of Adummim, and descended to the stone of Bo-han the son of Reuben,

18 And passed along toward the side over against Arabah north-ward, and went down unto Arabah.

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay of the salt sea, at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities, with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

of the tribes, who were to present their religious services to God. Here this sacred edifice remained for about three hundred and fifty years, till the time of Samuel, or at least three hundred and twenty-eight years, as the archbishop observes, whose chronology we follow. See *Annals ad A. M.* 2560. Lastly, at Shiloh Joshua was himself better accommodated for the convenient dividing of the lands which still remained to be distributed. All Israel therefore decamped from Gilgal, and came to Shiloh; the Canaanites, either subdued or terrified, not daring to lay the least obstacle in their way. For, as the historian adds, *the land was subdued before the children of Israel.*

28 And

28 And Zelah, Eleph, and Jebusi, (which is Jerusalem) Gibeath, and Kirjath; fourteen cities, with their villages. This is the inheritance of the children of Benjamin according to their families.

## C H A P. XIX.

*The lot of Simeon, of Zebulun, of Issachar, of Asher, of Naphtali, of Dan, whose boundaries are described: the children of Dan take the city Leshem: the Israelites give to Joshua the city of Timnath-herah, which he rebuilds.*

**A**ND the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sufah,

6 And Beth-lebaoth, and Sharuh; thirteen cities, and their villages.

7 Ain, Remmon, and Ether, and Ashan; four cities, and their villages;

8 And all the villages that were round about these cities, to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam,

12 And turned from Sarid east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah:

14 And the border compasseth it on the north side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities, with their villages.

16 This is the inheritance of the children of

Zebulun, according to their families, these cities, with their villages.

17 And the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and Enhaddah, and Beth-pazzez:

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-she mesh, and the out-goings of their border were at Jordan: sixteen cities, with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families, the cities, and their villages.

24 And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishael; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon:

29 And then the coast turneth to Ramah, and to the strong city Tyre: and the coast turneth to Hosah: and the out-goings thereof are at the sea, from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities, with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families, these cities, with their villages.

32 The sixth lot came out to the children of Naphtali: even for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum: and the out-goings thereof were at Jordan:

34 And then the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher, on the west side, and to Judah upon Jordan toward the sun-rising:

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And

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36 And Adamah, and Ramah, and Hazor,  
37 And Kedesh, and Edrei, and En-hazor,  
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities, with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities, and their villages.

40 And the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baa-lath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families, these cities, with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the Lord, they gave him a city which he asked, *even* Timnath-erah, in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation: so they made an end of dividing the country.

#### C H A P. XX.

*God commandeth, and the Israelites appoint, six cities of refuge.*

**T**HE Lord also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person un-  
awares, *and* unwittingly, may flee thither: and

they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

8 And on the other side Jordan by Jericho east-ward, they assigned Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

#### C H A P. XXI.

*Eight and forty cities are given by lot out of the other tribes, to the Levites. God giveth rest unto the Israelites.*

**T**HEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel:

2 And they spake unto them at Shiloh, in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities, and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had  
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by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon *bad* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh, in Bashan, thirteen cities.

7 The children of Merari by their families *bad* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities, with their suburbs, as the Lord commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for their's was the first lot.)

11 And they gave them the city of Arba, the father of Anak (which *city is* Hebron) in the hill-country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

13 Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities, with their suburbs.

20 And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs; and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities, with their suburbs.

34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mepphaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer: and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, *were by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel, *were* forty and eight cities, with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein.

44 And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

## C H A P. XXII.

*Joshua dismisseth the two tribes and a half. They build an altar of testimony on the banks of Jordan; the purpose of which being mistaken by the other tribes, is satisfactorily cleared up.*

**T**HEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye into your tents, and unto the land of your possession, which Moses, the servant of the Lord, gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* (y) in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan west-ward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with

brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord, by the hand of Moses.

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of *it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel; and each one was an head of the house of *their* fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day (although there was a plague in the congregation of the Lord.)

18 But that ye must turn away this day, from

(y) These words seem to be here inserted, 1. Merely by way of parenthesis, and as it were to bring back to the reader's view the present state of the tribe of Manasseh settled as well as the other on this side of the Jordan. 2. It may be a kind of introduction to what follows, namely, Joshua's blessing the children of Manasseh; for from the manner in which the whole is worded, one would think that he blessed them separately: perhaps too he might make them some present. The word *blessing*, signifies often a *gratification*, a *gift*, as 2 Kings v. 15. and it would not be surprising to find Joshua distinguishing the Israelites of this half-tribe, since it was more nearly related than any of the others to the tribe of Ephraim, to which himself belonged, as they were about to be separated from each other.

following



following the Lord? and it will be, *seeing* ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if *it be* in rebellion, or if in transgression against the Lord (save us not this day.)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that it may be* a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our

fathers made, not for burnt-offerings, nor for sacrifices; but *it is* a witness between us and you.

29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God, that *is* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord (*z*): now ye have delivered the children of Israel out of the hand of the Lord.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *shall be* a witness between us, that the Lord *is* God.

#### C H A P. XXIII.

*Joshua's exhortation to the Israelites before his death.*

**A**ND it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations, because of you; for the Lord your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot

(*z*) Rejoiced to find by the answer of their brethren, that they were perfectly innocent, Phinehas and his associates think it their duty to acknowledge that God was among them, that they had done nothing unworthy his protection, and that consequently neither of them had any thing to apprehend from the divine displeasure, as they had feared, at seeing the altar on the bank of Jordan: the latter clause might in this view be rendered thus; *Now therefore, behold, we are happily delivered from our fears.*

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these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand, or to the left;

7 That ye come not among these nations, these that remain amongst you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations; *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the Lord your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and

bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

## C H A P. XXIV.

*Joshua assembles the tribes; recounts God's blessings to them; renews the covenant with them, and afterwards departs this life. The bones of Joseph are buried in Shechem. Eleazar dies.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, ~~and~~ for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen, unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites,

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the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 Now therefore, fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: But as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the Lord; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the Lord; for he *is* a holy God: he *is* a jealous God; he will not forgive your transgressions, nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye are

witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, *We are witnesses.*

23 Now therefore put away (*said he*) the strange gods which *are* among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the Lord (*a*).

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-herah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

(a) To perpetuate the memory of this renewal of the covenant, to convince the Israelites of the reverence due to that obligation, which they had assembled to enforce, and to leave such an immortal testimony, as might witness against them for the Lord, in case they forsook his holy religion; Joshua caused a particular account of all that had passed to be written down, and added to the *book of the law*, which Moses had ordered to be kept *in the side of the ark*. Deut. xxxi. 26. Possibly he caused a copy of it to be transcribed at the same time into the *book of the law* which was to remain in the hands of the princes of Israel, for the use of the tribes. Ch. xvii. 18. To this monument Joshua added a second to eternize the remembrance of the covenant so renewed. He set up a great stone under an oak; and in all probability ordered an inscription to be engraven thereon, referring to the august solemnity, the memory of which he was desirous to perpetuate. People from the earliest ages of the world, used to rear stones for the like purpose, in the case of important events. We find an instance of it in the history of Jacob, Gen. xxviii. 18. and another in the history of Joshua himself, ch. vi. 3, 20, 21.

T H E

# The B O O K of J U D G E S.

## C H A P. I.

*The tribe of Judah, having conquered Adoni-bezek, take Jerusalem, and Hebron, which is given to Caleb. Othniel takes the city of Kirjath-sepher. The other tribes spare the Canaanites, to their own disadvantage.*

**N**OW after the death of Joshua <sup>(b)</sup>, it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him; and they slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs, and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba) and they slew Shefhai, and Ahiman, and Talmi.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sepher:)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah his daughter to wife.

13 And Othniel, the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the Lord was with Judah, and he drave out *the inhabitants* of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before *was* Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the

(b) This book, says Mr. Locke, is called *Sopbetim*, and in Hebrew *suffetas*, which word signifies an *avenger*, a *deliverer*. See Prideaux's Connect. vol. i. p. 92. The book is generally divided into two parts: the first containing the history of the Judges, from Othniel to Samson; the second containing a narrative of several illustrious exploits which happened in or about the time of the Judges. It is not agreed who was the author of this book: the most probable opinion, and that which has the majority of criticks on its side, is, that it was written by Samuel. But for more on this subject, we refer to Bp. Patrick, Calmet, and the other larger introductions.

Hittites,

Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taznach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shehem and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going-up to Akkrabbim, from the rock, and upward.

### C H A P. II.

*Joshua being dead, the Israelites revolt to strange gods: are oppressed by the Canaanites, and weep, being rebuked by an angel: God afterwards sendeth them Judges, who subdue the Canaanites; but after their death the Israelites return to their wickedness, and are punished.*

AND an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you

unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the Lord.

6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that out-lived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaath.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord; nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim (c).

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of

(c) The objects of false worship were called by the general name *Baalim*, or *lords*; and indeed, as St. Paul remarks, the pagans had *gods many and lords many*. The first and chief of which, and from whence the rest seem to have derived this name, was *Baal*, or *the lord*; *the sun*; as *Ashtaroth* or *Astarte*, seems to have been *the moon*, worshipped in different countries under the name *Juno*, and *Venus*: ver. 13. See Selden de Diis Syr. & Vossius de Orig. & Prog. Idol. The

the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless, the Lord raised up Judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their Judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so.

18 And when the Lord raised them up Judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: for it repented the Lord, because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

20 And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

### C H A P. III.

*An account of the nations which were left to prove Israel; by communion with whom they commit idolatry, and are punished. Othniel, Ehud, and Shamgar, are raised up to deliver them.*

**N**OW these are the nations which the Lord left, to prove Israel by them, (*even* as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of

Israel might know to teach them war, at the least such as before knew nothing thereof.)

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering-in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim, and the groves.

8 Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel, the son of Kenaz, Caleb's younger brother.

10 And the spirit of the Lord came upon him, and he judged Israel (*d*), and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia, into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel, the son of Kenaz, died.

12 And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon, the king of Moab, eighteen years.

15 But when the children of Israel cried unto

reason why the Israelites so often lapsed into idolatry, may easily be deduced from the common notion of tutelary deities, which they had imbibed during their residence in Egypt, which was the fruitful parent of sciences and idolatry. One generally received consequence of this opinion was, that the peculiar or tutelary deity of any country could not be neglected even by the conquerors of that country without impiety, and that their impiety would certainly meet with punishment from the deity whom they thus neglected. The Israelites therefore, unwilling to expose themselves to the resentment which the tutelary deity was supposed to take on those who, inhabiting his land, yet slighted his worship; unwilling likewise to leave their paternal God, they incorporated the worship of both; and served not only the God of Abraham, Isaac, and Jacob, but likewise the *Baalim*, or local tutelary deities of the countries wherein they were settled. This crime the Israelites seem to have been guilty of, when they are said "to have forsaken the Lord God of their fathers, and to have followed other gods, the gods of the people that were round about them."

the

the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed : and by him the children of Israel sent a present unto Eglon, the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length ; and he did gird it under his raiment, upon his right thigh.

17 And he brought the present unto Eglon, king of Moab : and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king : who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him ; and he was sitting in a summer-parlour, which he had for himself alone : and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade : and the fat closed upon the blade, so that he could not draw the dagger out of his belly ; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came ; and when they saw that behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed : and behold, he opened not the doors of the parlour ; therefore they took a key, and opened *them* : and behold, their lord *was* fallen down dead upon the earth.

26 And Ehud escaped while they tarried ; and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me :

for the Lord hath delivered your enemies, the Moabites, into your hand. And they went down after him, and took the fords of Jordan, toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour ; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel : and the land had rest fourscore years.

31 And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad : and he also delivered Israel.

## C H A P. IV.

*Deborah and Barak deliver Israel from Jabin and Sisera : Jael puts Sisera to death.*

**A**ND the children of Israel again did evil in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor ; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the Lord : for he had nine hundred chariots of iron ; and twenty years he mightily oppressed the children of Israel.

4 And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah, between Ramath and Beth-el in mount Ephraim : and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam, out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulun ?

7 And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitude ; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go ; but if thou wilt not go with me, *then* I will not go.

(d) He was moved, by an extraordinary impulse from God, to take upon him the government of the people, which none dared to do, unless appointed by God himself, who was the king of the nation. Josephus pretends that God appeared to Othniel, so that he could not doubt of the divinity of his mission. The Chaldee paraphrast seems to favour this opinion ; for he says that *the spirit of prophecy was upon Othniel*. Doubtless he, as well as the other judges, had not only an inward incitement to undertake the deliverance of God's people, but was likewise endowed with an extraordinary degree of courage and conduct. Respecting the chronological difficulties arising from the words in the 11th verse, we refer to Bp. Usher, and to Saurin's 10th Dissertation. vol. iii.



9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moses, had served himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth

come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary) so he died (e).

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

### C H A P. V.

*The song of Deborah and Barak.*

**T**HEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I will sing unto the Lord, I will sing praise to the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel!

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel,

(e) This nail was one of those great pins with which they fastened the tents to the ground. Bp. Patrick upon this event observes, that she might as well have let Sisera lie in his profound sleep till Barak took him, if she had not felt a divine power moving her to this, that the prophecy of Deborah might be fulfilled. Nothing but this authority from God could warrant such a fact, which seemed a breach of hospitality, and to be attended with several other crimes; but was not so when God, the Lord of all men's lives, ordered her to execute his sentence upon Sisera. It can scarce be doubted, says Dr. Waterland, but that Jael had a divine direction or impulse to stir her up to this action. The enterprise was exceeding bold and hazardous, above the courage of her sex. The resolution she took appears very extraordinary, and so has the marks and tokens of its being from the extraordinary hand of God. In this view all is clear and right, and no objectors will be able to prove there was any treachery in it: for she ought to obey God rather than man; and all obligations to man cease, when brought in competition with our higher obligations towards God.

that

*JAEEL KILLETH SISERA*



— *And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.*

*Judges Ch. IV. v. 21*



that offered themselves willingly among the people: Bless ye the Lord.

10 Speak ye that ride on white asses (*f*), ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water; there shall they rehearse the righteous acts of the Lord, *even* the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak; and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak, he was sent on foot into the valley: for the divisions of Reuben *there were* great thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? for the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people that jeopardied their lives unto the death, in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven, the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength!

22 Then were the horse-hoofs broken, by the means of the pransings, the pransings of their mighty ones.

23 Curse ye Morez, (said the angel of the

Lord;) curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wife ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they not divided the prey, to every man a damsel or two? to Sisera a prey of divers colours, a prey of divers colours of needle work on both sides, meet for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

# C H A P. VI.

*The Israelites are oppressed seven years by the Midianites: Gideon is raised up by the Lord for their deliverance. The miracle of the fleece of wool.*

**A**ND the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3 And so it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come

(*f*) *Particoloured asses.* Wat. These are supposed to have been *asses* of the Zebra kind; The author of the *Observations*, however (p. 268.) is of opinion, "that these asses are not called *white*, on account of their natural colour, but rather from their *caparisons*, according to the custom amongst the Arabs to this day, who use saddles of wood in riding, and have always, as a part of their riding furniture, a cloth which they call the *biran*, about six ells long, which they fold up and put upon the wooden saddle, in order to sit with greater ease; and which they use when they bait, as a sort of mattrais to repose themselves upon." The clause, *ye that sit in judgment*, explains the preceding. *Ye who walk by the way*, seems evidently to mean those merchants or traffickers, who might now safely travel about their business, which they could not do before this deliverance, (ver. 6.) and for which Deborah calls upon them to *speak*, i. e. give thanks to God.

unto



unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished, because of the Midianites; and the children of Israel cried unto the Lord.

7 And it came to pass when the children of Israel cried unto the Lord because of the Midianites;

8 That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage.

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the Lord your God; fear not the gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice.

11 And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide *it* from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh, my lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh, my lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set

*it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him, under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 Then the angel of the Lord put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes: and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

23 And the Lord said unto him, Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day *it is* yet in Ophrah of the Abi-ezrites.

25 And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had said unto him: and *so*, it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar that *was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him?

he

he that will plead for him, let him be put to death, whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 Then all the Midianites and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

35 And he sent messengers throughout all Manasseh, who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet him.

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *beside*; then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

## C H A P. VII.

*Gideon, by the command of God, selects a small number out of his army to go against the Midianites; who are put to flight, and destroy each other. Their two princes, Oreb and Zeeb, are taken and slain.*

**T**HEN Jerubbaal (who is Gideon) and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore, go to, proclaim in the ears

of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the Lord said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered, and said, This

is nothing else save the sword of Gideon, the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*

19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah, in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan.

## C H A P. VIII.

*Gideon pacifies the Ephraimites: he takes the two kings, Zebah and Zalmunna, prisoners. He refuses the kingdom offered to him, and dies, being the father of seventy children.*

**A**ND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? and they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briars.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him, as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna *were* in Kar-kor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew swords.

11 And Gideon went up by the way of them that dwelt in tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 And Gideon, the son of Joash, returned from battle before the sun *was* up,

14 And



14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that* are weary:

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were they* (g); each one resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them: but the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey: for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven

hundred *shekels* of gold; besides ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years, in the days of Gideon.

29 And Jerubbaal, the son of Joash, went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

32 And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, (*namely*, Gideon,) according to all the goodness which he had shewed unto Israel.

C H A P. IX.

*Abimelech is made king, and puts his brethren to death, Jotham, the only surviving one, rebuketh Abimelech and the men of Shechem by a parable, and foretells their ruin. At the siege of Thebez Abimelech is killed by a piece of a mill stone cast upon his head.*

**A**ND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you,

(g) They tell Gideon that they resembled him;—*as thou art, so were they*; i. e. men in whose aspect greatness and majesty were conspicuous; *every one resembled the children of a king*. For this murder of his brethren, Gideon orders his *eldest son Jether*, ver. 20. to rise up and slay Zebah and Zalmunna; for it was not unusual in ancient times for great persons to execute those offenders upon whom they passed sentence. They had then no public executioners. Samuel himself is said to have hewn Agag to pieces in Gilgal; and Benaiah, the general of the army, to have fallen upon Joab at the horns of the altar. Gideon, like another Ahdubal, would have animated his son by this execution to a zeal against the enemies of Israel: but the youth was afraid to obey his father's commands; terrified, possibly, by the fierce countenance of the Midianites, intrepid at the view of death, as their next words prove; in which they intreat Gideon, as a man of strength and dignity, to dispatch them, that they might not have the disgrace of their defeat augmented by an ignominious death from the hands of a stripling.

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either

either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that ~~one~~ reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the ~~rich~~ of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver, out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon,

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and ad-

ventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his ~~maid-servant~~, king over the men of Shechem, because he *is* your brother.)

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house this day; *then* rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry; and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, *Who is* Abimelech, and *who is* Shechem, that we should serve him? *is not he* the son of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem; for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.

31 And

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they *were* men.

37 And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech:

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all the people that *were* in the fields, and slew them.

45 And Abimelech fought against the city

all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god of Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, and do as I *have* done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his scull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.

C H A P. X.

*Tola judgeth Israel, and after him Jair: the Israelites are oppressed by the Philistines and the Ammonites: they cry unto the Lord, and encamp in Mizpeh.*

AND after Abimelech, there arose to defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel; and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel; eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the Lord said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried unto me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

C H A P. XI.

*Jephthah's covenant with the Gileadites: his vow; which he performeth on his daughter.*

**N**OW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons, and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now, when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord at Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even unto

Jabbok,

Jabbok, and unto Jordan: now, therefore, restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah; Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness, unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel; and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So, whomsoever the Lord our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them?

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee; but thou doest me wrong to war against me: the

Lord the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands;

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's; and I will offer it up for a burnt-offering.

32 So Jephthah passed over unto the children of Ammon, to fight against them; and the Lord delivered them into his hands;

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 And Jephthah came to Mizpeh unto his house; and behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year (b).

## C H A P. XII.

*The Ephraimites expostulate with Jephthah, and threaten to burn his house: Jephthah discomfits them: he dies, and is succeeded by other Judges.*

**A**ND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with me? We will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters

(b) When Jephthah returned victorious, he was met by his daughter, who accordingly became the object of his vow; and therefore, as we understand it, being in every respect improper for a burnt-offering, she was to be devoted to a single state in the service of the Lord: the greater calamity to Jephthah, as *she was his only child*; ver. 34. a circumstance, which the sacred historian dwells upon: *besides her he had neither son nor daughter*. Immediately upon her father's signifying his vow to her, she seems to have understood him, and with pious alacrity submits to the decree, though celibacy, and the want of offspring, were esteemed by the women of Israel as the severest punishment, ver. 36. She requests to be allowed two months to bewail this calamity; to bewail her being cut off, as it were, from Israel, and deprived of all hope to become a mother amongst those from whom the Messiah was to spring. Jephthah complies with her request; and at the end of two months she returned to her father, who did with her, says the sacred writer, according to his vow;—and she knew no man: in which words, it is clear as the light, that the vow of Jephthah was fulfilled

ters whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him Elon a Zebulonite judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him, Abdon, the son of Hillel a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon, the son of Hillel, the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

## C H A P. XIII.

*The Israelites are oppressed forty years by the Philistines: an angel appears to the wife of Manoah, and promises her a son: he appears again to the husband and wife, and ascends, in the midst of the flame of the burnt-offering, towards heaven: Samson is born.*

**A**ND the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive and bare a son.

4 Now, therefore, beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing:

5 For lo, thou shalt conceive, and bear a son: and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance

of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine, nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God, from the womb to the day of his death.

8 Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her, let her observe.

15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it is secret?

19 So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord: and *the* angel did wonderfully; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would, as at this time, have told us *such things* as these.

24 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

#### C H A P. XIV.

*Samson marries a wife of the Philistines: he rends a lion in pieces, in whose carcase he afterwards finds a swarm of bees and honey: he puts forth a riddle to his companions, the interpretation of which his wife enticeth from him: he slays thirty Philistines.*

**A**ND Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines:

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore, get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

fulfilled; for, if she had been slain as a burnt-offering, it would have been absurd enough to have told us, that she afterwards *knew* no man. And, indeed, the passage is so plain, that one would wonder it could ever have come into the heads of writers to conceive that her father, who was a truly pious man, could have thought of offering up his daughter as a sacrifice to that GOD, who never allowed or admitted such horrid sacrifices, and whose great quarrel against the baneful idols of the heathens was, that they called for and accepted the sacrifices of sons and daughters. See Lev. xviii. 21. xx. 2. Deut. xii. 31. xviii. 10. This appears to us the genuine sense of a passage, upon which volumes have been written. Those who choose to enter more deeply into the subject, may consult Pfeifferi. *Dub. Mox. Saurin, Dodwell, Schudt, Smallridge, or Sykes.*



5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him.

6 And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid; and *be had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her; and he turned aside to see the carcase of the lion: and behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets, and thirty change of garments.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on

the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

### C H A P. XV.

*Samson is denied his wife: he burneth the Philistines' corn: he is bound by the men of Judah, and delivered to the Philistines: he breaketh his bands, and killeth one thousand of the Philistines with the jaw bone of an ass; the Lord giveth water to quench his thirst.*

**B**UT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is not* her younger sister fairer than she? take her, I pray thee, instead of her.

3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing-corn of the Philistines, and burnt up both the shocks, and also the standing-corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind

bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a new jaw-bone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 And he was fore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in the jaw (*i*), and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

#### C H A P. XVI.

*Samson carrieth away the gates of Gaza: falls in love with Delilah, to whom he confesses that his strength would leave him if his head should be shaven. His hair being shaven off while he is asleep, he is taken by the Philistines; his eyes are put out, and he grinds in the prison-house. The manner of his death.*

**T**HEN went Samson to Gaza, and saw there an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson

is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him, to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs, that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried; and she bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber:) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that were never occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liars in wait abiding in the chamber:) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

(i) It is very evident, from what follows in this verse, that our translation is erroneous; since if God had caused water to come from the *jaw*, only for the present satisfying Samson's necessities, is it reasonable to suppose that

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him (k).

21 But the Philistines took him, and put out his eyes (l), and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit, the hair of his head began to grow again, after he was shaven (m).

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

Samson would have given it the name of a well or fountain, or that the sacred historian would have told us that it remained in Lebi unto this day. The rendering therefore of the margin, which is followed by Dr. Waterland, is far the best. Houbigant observes, very properly, that the word rendered hollow place, [mektesh] signifies a rock; and he renders the verse thus: Then God claws the rock which was in Lebi, and there came water from thence; which when he had drank, his spirit came again, and he revived; wherefore Samson called that fountain, the fountain of the implorer; which fountain is in Lebi unto this day. Modern travellers inform us, that in the suburbs of Eleutheropolis, in (all probability the ancient Lebi,) the fountain which flowed upon this occasion is still remaining, and called to this day the fountain of the jaw; an observation which abundantly confirms the interpretation we have given. See Scheuchzer on the place.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 (Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport.)

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes (n).

29 And Samson took hold of the two middle pillars, upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines: And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death, were more than they which he slew in his life.

31 Then his brethren, and all the house of his father, came down and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father: And he judged Israel twenty years.

#### C H A P. XVII.

Micah, an Ephraimite, restores the money which he had taken from his mother; from which she commands a graven image to be made: Micah hires a Levite to be his priest.

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred shekels of silver, that were taken from thee, about which thou cursedst, and spakest of also in mine ears; behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son!

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord, from my hand, for my son, to make a graven image, and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mo-

ther;

ther; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

5 And the man Micah had ~~an~~ house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days *there was* no king in Israel; *but every man did that which was* right in his own eyes.

7 And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place*: and he came to mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah; and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

C H A P. XVIII.

*The Danites seek an inheritance, and in their journey enter into the house of Micah, and carry off his image and his priest: they take the city Laish, which they burn, and build another in its place, and set up there Micah's graven image.*

**I**N those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family, five men from their coats, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto

them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord *is* your way wherein ye go.

7 Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them; for we have seen the land, and behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites out of Zorah, and out of Eshtaol, six hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

(4) It was natural to suppose that God would forsake a man, who had forsaken Him to plunge into the excess of a criminal passion. It should be observed here, that Samson's extraordinary strength was not inherent in himself, but depended intirely on the divine power coming upon him when there was need for it, so long as he preserved himself consecrated unto God, and in an observation of all those things which belonged to the vow of a Nazarite. Josephus paraphrases these words of Samson to Delilah thus. "I am under the care of God: Bora by his immediate Providence, I nourish my hair; for he forbade that I should ever have it cut off, and it is herein that all my strength consists." See Hist. of the Jewish War. book v. chap. 10.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace; lay thine hand upon thy mouth, and go with us, and be to us a father, and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah

had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit, the name of the city was Laish at the first.

30 And the children of Dan set up the graven image: and Jonathan, the son of Geršhom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

#### C H A P. XIX.

*A Levite passes the night in Gibeah of Benjamin: the men of Gibeah abuse his concubine to death: the Levite divides her body into twelve parts, which he sends to the twelve tribes.*

**A**ND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

(1) The design of the Philistines in putting out Samson's eyes, was to prevent him from undertaking any future enterprise against them: thus, by the just judgment of God, the *conspicuousness of the eyes* was punished very remarkably in him. But a further punishment was prepared for him; laden with chains, he was condemned to *grind in the prison-house*. Before the invention of wind and water-mills, they generally made use of hand-mills, and they condemned to this fordid employment malefactors and slaves, especially such as were disobedient and rebellious. See on Exod. xi. 5.

(m) We are to understand by this, not merely that Samson's hair growing again, he thereby recovered his strength; but that, sensible no doubt of his folly and imprudence, he renewed his vow of Nazariteship, and in a state of penitence implored the pardon of that God whom he had so grievously offended.

6 And they fat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant; his father-in-law, the damsel's father, said unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus (which is Jerusalem); and *there were* with him two asses saddled, his concubine also *was* with him.

11 And when they *were* by Jebus, the day was far spent: and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* no man that took them into his house to lodging.

16 And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah; but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, *We are* passing from Beth-lehem-judah, toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord; and there *is* no man that receiveth me to house (o).

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever, let all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not *so* vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house, where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to

(\*) We must always consider Samson in the light of an extraordinary person, immediately raised up by God for the chastisement of the Philistines. In this view his death was heroick, as he voluntarily sacrificed himself by the only means in his power, to the service of his country, by the destruction of those who had in a base manner insulted him and his God, and who, holding Israel in bondage, vainly imagined their Dagon superior to the eternal Jehovah. The exploits of Samson bear a great similitude to those which fabulous history relates of Hercules; whose name, according to some, is of the same import with that of Samson, and for many traits of similitude between whom, we refer to La-vaux's *Conference de la Fable avec l'Histoire Sainte*, tom. ii.

(o) The laws of hospitality were extremely sacred in ancient times; but the men of Gibeah, as they were grossly abandoned in vice, so were they wholly defective in this virtue, suffering this stranger and traveller to remain in the streets, without any invitation; which, at length, he received from a poor man, who was himself only a sojourner among them.

go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds*.

C H A P. XX.

*The eleven tribes demand from the Benjamites, that the authors of the cruelty against the Levite's concubine be delivered up: they are conquered in two battles, but in the third overcome the Benjamites, of whom five and twenty thousand fall that day: six hundred of them fly to the rock Rimmon, and abide there four months.*

**T**HEN all the children of Israel went out, and the congregation was gathered together, as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah, that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

amongst them. It should be remembered, that then, as now, there were no such things as *inns* in these countries: travellers usually carried with them not only provisions for themselves, but for their beasts. Thus the Levite tells the old man, that he had *both straw and provender for his asses*. The author of the *Observations* informs us, (p. 209.) that as they have little or no hay in those countries, they are therefore very careful of their *straw*, which they cut into small pieces by an instrument, which, at the same time, thrashes out the corn. This *chopped straw*, with barley, beans, and balls made of bean and barley meal, or of the pounded kernels of dates, are what they are wont to feed them with. See 1 Kings iv. 28. Isai. xxx. 24.

8 And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it:

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore, deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren, the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah.



21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men: all these drew the sword.

26 Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord.

27 And the children of Israel enquired of the Lord, (for the ark of the covenant of God *was* there in those days,

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite ~~of~~ the people, *and* kill as at other times, in the high-ways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city, unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thou-

sand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to rise up out of the city, with a pillar of smoke, the Benjamites looked behind them, and behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil *was* come upon them.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness; but the battle overtook them: and them which *came* out of the cities, they destroyed in the midst of them.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah, toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned and fled toward the wilderness, unto the rock of Rimmon: and they gleaned of them in the high-ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thousand men that drew the sword: all these *were* men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

C H A P.

## C H A P. XXI.

*The people bewail the desolation of Benjamin: they send to Jabesh-gilead, and destroy the inhabitants, except four hundred virgins, who are married to so many of the remaining Benjamites; the rest of whom afterwards carry off two hundred virgins from Shiloh, and marry them.*

**N**OW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives?

8 And they said, What one is there of the tribes of Israel, that came not up to Mizpeh to the Lord? and behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go, and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the Lord in Shiloh yearly in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes (p).

(p) The sacred writer, no doubt, repeats this observation, to account for the disorders and enormities mentioned in the four preceding chapters; which, as they exhibit a most depraved state of things, so are they, we apprehend, by no means to be justified. It is a natural inference from hence, that men ought to be extremely thankful for lawful authority: and, if they would preserve their felicity, ought to be zealous to support that authority, as well as to discourage

# The B O O K of R U T H.

## C H A P. I.

*Elimelech, being driven by famine into Moab, dies there; Naomi, his wife, returning to her own country, is accompanied by Ruth, her daughter-in-law.*

**N**OW it came to pass in the days when the Judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons, and her husband.

6 Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab, how that the Lord had visited his people, in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any

more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to-night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16 And Ruth said, Intreat me not to leave thee or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them; and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi; call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth, the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

courage all licentious approaches towards its dissolution. The Persians have a custom which justifies this reflection. When any of their kings die, they suffer the people to do what they please for five days, that by the disorders then committed, they may see the necessity of legal government, and learn submission to it. In general, the four chapters which finish this book, shew us to what a degree the Israelites were degenerated in the short space from the death of Caleb to the election of his younger brother to be their judge: we discover the true cause of the chastisements wherewith God punished them from time to time, though he delivered them from their enemies, under whose yoke they must infallibly have fallen, if God had not beheld them with compassion, and raised them up Judges to save them from ruin. We just remark, in conclusion, that it would be unreasonable to draw any inference from the tumultuous and irregular actions of a tribe or people, to the lessening of the authority of the writer of any history. The writer of the present book, ought rather to be admired for the impartiality with which he relates facts so little to the credit of his nation.

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C H A P.

## C H A P. II.

*Ruth goes to glean in the fields of Boaz: Boaz takes notice of her, and shews kindness towards her: Naomi rejoices in the event.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him; in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence; but abide here fast by my maidens.

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity,

and art come unto a people which thou knewest not heretofore.

12 The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine hand-maidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar (q). And she sat beside the reapers: and he reached her parched corn, and she did eat and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean, unto the end of the barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

(q) Under the name *bread*, as we have before remarked, is comprehended all kinds of provision. By *chemetz*, rendered *vinegar*, is signified a kind of *acid* or *strongly fermented* wine, which was very cooling and refreshing in hot seasons, such as the time of harvest. So Pliny observes, lib. xxiii. chap. 1. "*Vinagar* or *sharp wine*, is of a most refreshing nature." The Roman soldiers drank of this small wine; and some have thought that it was this which they presented to our Saviour on the cross. Nothing is more common with the poets than to mention this vinegar or acid wine in their description of common repasts. For proofs, See Calmet and Grotius on the place.

## C H A P. III.

*By Naomi's instruction, Ruth passes the night at Boaz' feet: Boaz acknowledges the right of a kinsman: Ruth relates to Naomi all that had happened.*

**T**HEN Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me, I will do.

6 And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.

10 And he said, Blessed *be* thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end, than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not: I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now, it is true, that I *am* thy near kinsman: howbeit, there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the Lord liveth: lie down until the morning.

14 And she lay at his feet until the morning: and she rose up before one could know another.

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And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail that *thou* hast upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

## C H A P. IV.

*Boaz calls upon the next kinsman, who refuses to redeem: accordingly, Boaz marryeth Ruth; and from this marriage comes Obed, the father of Jesse, the father of David.*

**T**HEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's.

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now *this was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 And Boaz said unto the elders, and unto all the

the people, *Ye are witnesses* this day that I have bought all that *was* Elimelech's, and all that *was* Chilion's, and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: *ye are witnesses* this day.

11 And all the people that *were* in the gate, and the elders said, *We are witnesses*: The Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

14 And the woman said unto Naomi, Blessed

be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi, and they called his name Obed: he *is* the father of Jesse, the father of David.

18 Now these *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

## The First B O O K of S A M U E L,

Otherwise called, The First B O O K of the K I N G S.

### C H A P. I.

*Peninnah, one of the wives of Elkanah, reproaches Hannah, his other wife, for her barrenness: Hannah, with many tears, prays to the Lord, and vows, if He will give her a son, that she will dedicate him to the Lord. Samuel is born, and presented to Eli the priest (r).*

**N**OW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the Lord of hosts in Shiloh: and the two sons of Eli, Hophni and Phinehas, the priests of the Lord, *were* there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the Lord had shut up her womb;

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

7 And *as* he did so year by year, when she

(r) The Sacred History having digressed to relate the idolatry of the house of Micah, and of the Danites, the catastrophe of the Benjamites, and the marriage of Ruth with Boaz, resumes the thread of the narration respecting the Judges, and gives us an account of the birth of Samuel, whom God raised up for his people after the death of Samson. The two books, which bear the name of *Samuel*, comprehend an historical account of the transactions which happened in the time of the two last judges, Eli and Samuel, and of the two first kings, Saul and David. They were composed, says Mr. Locke, in part by Samuel himself; at least the first twenty-four chapters of the first book; and the next, probably, by Nathan or Gad, or some prophet of those times. See 1 Chron. xxix. 29. The Vulgate styles the books of *Samuel* and *Kings*, the *first*, *second*, *third*, and *fourth* book of *Kings*, as they contain the history of the kings of Israel and Judah.

went

went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drank: (now Eli the priest sat upon a seat by a post of the temple of the Lord:)

10 And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 And it came to pass as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the Lord.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh, my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him.

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

### C H A P. II.

*Hannah's song. The sin of Eli's sons. Eli reproveth them very gently for their great crimes: a prophet of the Lord foretels him that the priesthood should pass from his family into another, and that a priest should arise to walk before God and his anointed for ever.*

**A**ND Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoice in thy salvation.

2 *There is none* holy as the Lord, for *there is* none besides thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girt with strength.

5 *They that were* full, have hired out themselves for bread; and *they that were* hungry, ceased: so that the barren hath borne seven, and she that hath many children, is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken



ken to pieces: out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house; and the child did minister unto the Lord before Eli the priest.

12 Now the sons of Eli *were* sons of Belial; they knew not the Lord.

13 And the priest's custom with the people *was*, *that* when any man offered sacrifice, the priest's servant came, while the flesh was in feething, with a flesh-hook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself. So they did in Shiloh, unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take as *much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 But Samuel ministered before the Lord, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20 And Eli blessed Elkanah, and his wife, and said, The Lord give thee seed of this woman, for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the Lord.

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay

with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings, by all this people.

24 *Nay*, my sons: for *it is* no good report that I hear; ye make the Lord's people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them.

26 (And the child Samuel grew on, and was in favour both with the Lord, and also with men.)

27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said indeed, *that* thy house, and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me, I will honour; and they that despise me, shall be lightly esteemed (s).

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all

(s) The office of the high-priesthood was first settled upon Eleazar the eldest son of Aaron, and upon his posterity, for the very same promise is made to Phinehas the son of Eleazar, Numb. xxv. 15. which is here said to be made to Eli, who was descended from Ithamar, the youngest son of Aaron. The high-priesthood was translated to him from the family of Eleazar, for some sin or other, as now it was resolved it should be translated back again, from the family of Ithamar to that of Eleazar, because of the horrid sins of the sons of Eli. We frequently read of God's conditional decrees in Scripture; See particularly Jer. xviii. 7, 9, 10. and Selden de Success. in Pontif. lib. i. cap. 2. We cannot too carefully attend to the solemn declaration at the close of this verse, which, while it highly magnifies the goodness of God to us, warns us at the same time, in the strongest manner, to be active in the performance of our duties.

the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that shall do according to that which is* in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that every one* that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

C H A P. III.

*The child Samuel, sleeping in the house of God by night, is called three times by the Lord; who foretels to him the evils which he would shortly bring upon the house of Eli. Samuel declares to Eli all which the Lord had told him.*

**A**ND the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to sleep*:

4 That the Lord called Samuel; and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son? lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou

shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli, all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not (1).

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the Lord: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What is the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me, of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

19 And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20 And all Israel, from Dan even to Beer-sheba, knew that Samuel *was* established to be a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh, by the word of the Lord.

C H A P. IV.

*The Israelites are overcome by the Philistines, who take the ark: Eli, upon hearing the news, falls from his seat and breaks his neck.*

**A**ND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array

(1) Here we read the crime of Eli, and the sad cause of all his misfortunes. He knew the wickedness of his sons, and, content to chide them gently, he had not resolution enough to chastise them with severity. The Hebrew is very expressive: it says, that the sons of Eli rendered themselves *execrable*, or accursed; or, according to Houbigant, that they caused the name of God to be blasphemed. Their intolerable conduct cried aloud for vengeance; yet their father *frowned* not upon them: He shewed only a slight indignation, instead of testifying a just horror of their crimes, by chastising them in an exemplary manner, and removing them from the priests office. Unhappy those superiors, and more particularly those parents, who, by a blind indulgence, omit to chastise their inferiors and children for their crimes! They provide for themselves the most chagrinous evils, and afflictive punishments.

against.

against Israel: and *when* they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods, these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand foot-men.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the ark of God. And when the man

came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years (*u*).

19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death, the women that stood by her, said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband.)

22 And she said, The glory is departed from Israel: for the ark of God is taken.

#### C H A P. V.

*The Philistines bring the ark into the house of Dagon: Dagon is found in his temple fallen to the earth, before the ark: the Philistines are smitten with emerods: they deliberate concerning the return of the ark.*

**A**ND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

(u) Eli supported himself under his private calamities; but he no sooner heard of the loss of the ark, than his heart failed him, and his concern for religion affected him in the deepest manner; for except that he was too indulgent a father, he appears to have been a worthy man. He judged Israel forty years, which certainly aggravated the calamity of his family. The higher and the longer he was elevated, the more terrible was his fall. The Jews observe that on the day of his death, God forsook his tabernacle in Shiloh, having *delivered his strength into captivity*. See Psalm lxxviii. 60. Mr. Saurin observes respecting Eli, that he was more unhappy than blameable, if one may judge of his misfor-

3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the Lord : and they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the Lord : and the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold ; only *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us : for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel ? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that after they had carried it about, the hand of the Lord was against the city with a very great destruction : and he smote the men of the city both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron : and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people : for there was a deadly destruction throughout all the city ; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods : and the cry of the city went up to heaven.

misfortunes at the tribunal of flesh and blood ; since his crimes proceeded less from a spirit of rebellion against the divine laws, than from a principle of weakness for a family towards which indulgence seems so excusable. But the greater our tenderness for our children, the more is it likely to excite the wrath of God, when loosed from those ties which unite us to him ; ties to which all others should give place, and which will ever be most pleasing to such reasonable creatures, whom God permits to love him, and whom he himself deigns to honour with his love.

## C H A P. VI.

*The Philistines consult how to send back the ark : they lay it upon a new cart, and send it to Beth-shemesh. Fifty thousand of the men of Beth-shemesh are smitten by the Lord.*

**A**ND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord ? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty ; but in any wise return him a trespass-offering : then ye shall be healed, and it shall be known to you, why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him ? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines : for one plague *was* on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land ; and ye shall give glory unto the God of Israel : peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts ? when he had wrought wonderfully among them, did they not let the people go, and they departed ?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them :

8 And take the ark of the Lord, and lay it upon the cart ; and put the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof ; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this great evil : but if not, then we shall know that *it is* not his hand *that* smote us ; it *was* a chance *that* happened to us.

10 And the men did so : and took two milch-kine, and tied them to the cart, and shut up their calves at home :

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the high-way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they* of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold were, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned for a trespass-offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice, according to the number of all the cities of the Philistines, belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

#### C H A P. VII.

*The ark is brought to Kirjath-jearim: by Samuel's means the Israelites repent solemnly at Mizpeh. Samuel prays unto the Lord, and the Philistines are discomfited: he erects a stone in memory of the victory.*

AND the men of Kirjath-jearim came and fetched up the ark of the Lord, and brought it into the house of Abinadab in the

hill, and sanctified Eleazar his son, to keep the ark of the Lord.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered *it* for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

15 And

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah: for there *was* his house: and there he judged Israel; and there he built an altar unto the Lord.

## C H A P. VIII.

*Samuel grown old, makes his sons Judges; who, walking not in their father's ways, the people desire Samuel to set a king over them: Samuel, by the command of the Lord, hearkens to their voice, and informs them what will be the manner of their king.*

**A**ND it came to pass when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel; and the name of his second, Abiah: *they were judges in Beer-sheba.*

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

6 But the thing displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee.

9 Now therefore, hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the Lord unto the people, that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you (t): He will

take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* concubines, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even the best of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

19 Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

## C H A P. IX.

*Saul is sent by his father to seek the asses which were lost: Samuel meets Saul, invites him to a feast with him, and assures him that the asses were found: and because he had been commanded by God to anoint Saul king, he orders the servant to pass on before, that he might declare God's commands to him alone.*

**N**OW there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

(t) They had desired such a king to judge or rule over them, as all the nations had. Now it is very well known, that all the eastern nations were under despotick government. It is therefore such a kind of government which Samuel sets forth in the following verses, in order to dissuade them from their purpose. This is very evident from the 18th verse particularly. Houbigant renders the Hebrew word *meshepetb*, which we translate *manner*, by *government*, or *rule*; expressing, says he, the *thing*, rather than the word; for *meshepetb* in this place indicates not only the lawful rights of the future kings, but the very nature of kingly power; by which kings often command whatever they please. Therefore *meshepetb* implies not only the right of kings, nay not only the custom without right; but that which kings enjoin their subjects, as well by lawful power, as by their own arbitrary will. The people of Israel, says Baron Puffendorf, had hitherto lived under governors raised up by God, who had exacted no tribute of them, nor put them to any charge;

2 And he had a son whose name *was* Saul, a choice young man, and a goodly : and *there was* not among the children of Israel a goodlier person than he : from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish, Saul's father, were lost : and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not : then they passed through the land of Shalim, and *there they were* not : and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return ; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man : all that he saith cometh surely to pass : now let us go thither ; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man ? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God. What have we ?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver : *that* will I give to the man of God, to tell us our way.

9 (Before-time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer : for *he that is* now called a Prophet, was before-time called a Seer.)

10 Then said Saul to his servant, Well said ; come, let us go. So they went unto the city where the man of God *was*.

11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here ?

12 And they answered them, and said, He is ; behold, *he is* before you : make haste now, for

he came to-day to the city ; for *there is* a sacrifice of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat : for the people will not eat until he come, because he doth bless the sacrifice ; and afterwards they eat that be bidden. Now therefore, get ye up ; for about this time ye shall find him.

14 And they went up into the city : and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 Now the Lord had told Samuel in his ear, a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines : for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of : this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer : go up before me unto the high place ; for ye shall eat with me to-day : and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them ; for they are found. And on whom *is* all the desire of Israel ? *is it* not on thee, and on all thy father's house.

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel ? and my family the least of all the families of the tribe of Benjamin ? wherefore then speakest thou so to me ?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

but little content with this form of government, they desire to have a king like other nations, who should live in magnificence and pomp, keep armies, and be ready to resist any invasion. Samuel informs them what it was they desired, that when they understood it, they might consider whether they would persist in their choice. If they would have a king splendidly attended, he tells them, that he *would take their sons for his chariots, &c.* If they would have him keep up constant forces, then he would *appoint* them for colonels and captains, and employ those in his wars who were accustomed to follow their family business : And since, after the manner of other kings, he must keep a stately court, they must be content that their daughters should serve in several offices, which the king would think below the dignity of his wives and daughters ; ver. 13. Many ministers also, in several departments both of war and peace, must have salaries to support them, which must be paid out of their *fields and vineyards* ; ver. 14. In one word, that, to sustain his dignity, their king would exact the 10th of all they possessed, and be maintained in a royal manner out of their estates. See Puffendorff de Rebus Gestis Philippi, and Saurin's 24th Diss. tom. iv.



23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set it before Saul. And Samuel said, Behold, that which is left; set it before thee, and eat: for unto this time hath it been kept for thee, *since* I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on) but stand thou still awhile, that I may shew thee the word of God.

### C H A P. X.

*Samuel anointeth Saul: Saul meets a company of the prophets, and prophecies amongst them: he is chosen king at Mizpeh.*

**T**HEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it* not because the Lord hath anointed thee to be captain over his inheritance?

2. When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek, are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that, thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy.

6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be when these signs are come unto thee, *that* thou do as occasion shall serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him before-time, saw that, behold, he prophesied among the prophets; then the people said one to another, What is this *that* is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together unto the Lord, to Mizpeh.

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities, and your tribulations: and ye have said unto him, *Nay*, but set a king over us. Now therefore, present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near, by their families, the family of Matri was taken, and Saul the son of Kish.

was.

was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the Lord further, if the man should yet come thither: and the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord: and Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents: but he held his peace.

#### C H A P. XI.

*Nahash, king of the Ammonites, besieges the city of Jabesh-Gilead, which calls for aid from the Israelites: Saul collects an army, and conquers the Ammonites: the people being gathered together at Gilgal, Samuel renews the kingdom of Saul there.*

**T**HEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay *it* for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then if *there be* no man to save us, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field: and Saul said, What *aileth* the people, that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul, when he heard those tidings; and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, say-

ing, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah, thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies, and they came into the midst of the host in the morning-watch, and slew the Ammonites, until the heat of the day: And it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they sacrificed sacrifices of peace-offerings before the Lord: and there Saul and all the men of Israel rejoiced greatly.

#### C H A P. XII.

*Samuel being grown old, testifies his integrity before the people; reproves them for their ingratitude, and exhorts them to future obedience. At his prayer the Lord sends thunder and rain in harvest-time: the people intreat him to pray to God for them, which he promises to do.*

**A**ND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old, and gray-headed; and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to

to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found aught in my hand. And they answered, *He is* witness.

6 And Samuel said unto the people, *It is* the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord; then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us; when the Lord your God *was* your king.

13 Now therefore, behold the king whom ye have chosen, *and* whom ye have desired: and behold, the Lord hath set a king over you.

14 If ye will fear the Lord, and serve him, and

obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God:

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as *it was* against your fathers.

16 Now therefore, stand and see this great thing which the Lord will do before your eyes.

17 *Is it* not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain: that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the Lord, in asking you a king.

18 So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not; (ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then *should ye go* after vain *things*, which cannot profit nor deliver; for they *are* (u) vain).

22 For the Lord will not forsake his people, for his great name's sake; because it hath pleased the Lord to make you his people.

23 Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

(u) Samuel in these gentle terms dissuades them from idolatry; the practice of which was as useless to themselves, as it was disgraceful to God. We have a fine instance in this chapter of the pleasing comfort and satisfaction of heart, which those judges must enjoy, who have conscientiously discharged their duty. How great must be their peace, when about to render up an account of their administration to GOD, the Judge of all! The remonstrances which Samuel makes to the Israelites, concerning their frequent deviations, and God's paternal mercy towards them, supply us with a convincing proof of the infinite goodness of God towards men; of his wonderful patience and long suffering. Blessed with favours far more excellent than those conferred on the Israelites by the Lord; how inexcusable shall we be, if we rebel against Him! Samuel gives us to know, that the felicity, or downfall of states, depends upon the religion both of the prince and the people. Those states where virtue and justice flourish and abound will be blessed of God; but where indifference to each prevails, prince and people will, sooner or later, feel his avenging hand. Happy the nation in which there are Samuels, faithful pastors, and good magistrates, who have the most tender affection for those committed to their trust; who never cease to pray for them; who never are weary of instructing them in the good and the right way, which leads to present and eternal felicity! See Saurin's Dissert. xvi. tom. 4.

CHAP.

## C H A P. XIII.

*The army of the Philistines approaching, the Israelites hide themselves in caves: Saul, about to engage, offers sacrifices, not waiting for Samuel: Samuel declares to him that his kingdom shall not be perpetual. Israel, under the oppression of the Philistines, have neither sword nor spear.*

**S**AUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and pitched in Michmash, east-ward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: As for Saul, he *was* yet in Gilgal: and all the people followed him trembling.

8 And he tarried seven days, according to the set time that Samuel *had appointed*; but Samuel came not to Gilgal: and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offer-

ing to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath fought him a man after his own heart (*sv*), and the Lord hath commanded him to be captain over his people, because thou hast not kept *that* which the Lord commanded thee.

15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way *that leadeth* to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 Now there was no smith found throughout all the land of Israel: (for the Philistines

(*sv*) i.e. David, who was a man of so opposite a character to Saul with regard to his sentiments of the law, that it appears to have been for this difference alone that he was decreed by God to succeed the other in the kingdom. Now David sojourned some time in *the school of the prophets*, chap. xvi. 18. And here it was, as we may reasonably conclude, that he so greatly cultivated and improved his natural disposition of love and zeal for the law, as to merit that most glorious of all titles, *the man after God's own heart*: for, till this time his employment and way of life had been very different; his childhood and youth were spent in the country, and his early manhood in camps and courts. But it is of importance to know that this character was not given him for his private morals, but his public; his zeal for the advancement of the glory of the theocracy. This is seen from the first mention of him in this passage. And again God himself says, 2 Chron. vi. 6. *I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.* Here David's vicegerency is represented to be as necessary to the support of the œconomy, as God's peculiar residence in Jerusalem. And if we would but seek for the reason of this pre-eminence in David's *publick*, not in his *private* character, we should see that it afforded no occasion of scandal.

said,

said, Lest the Hebrews make *them* swords or spears:)

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulters, ~~and~~ his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, ~~and~~ for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

C H A P. XIV.

*Jonathan and his armour-bearer climb a rock, and kill twenty of the Philistines; the rest, being terrified, fly: Saul pursueth them. Jonathan ignorant of an adjuration which Saul had made, eats honey, and is condemned to death by his father; but is delivered by the people.*

**N**OW it came to pass upon a day, that Jonathan, the son of Saul, said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that *is* on the other side: but he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about six hundred men,

3 And Ahiah the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said unto the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us: for *there is* no restraint to the Lord, to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee, according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come

to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which* a yoke of oxen might plow.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel.)

19 And it came to pass while Saul talked unto the priest, that the noise that *was* in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul, and all the people that *were* with him, assembled themselves, and they came to the battle: and behold, every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

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22 Like-

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: so none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey:

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people slew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat: and sin not against the

Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there.

35 And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day.

39 For as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken; but the people escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die.

44 And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel (*x*)? God forbid! *as* the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 So Saul took the kingdom over Israel,

(*x*) When Saul had adjudged Israel, not to eat any food till the evening, his own son Jonathan transgressed his order; and upon his confession, Saul his father, then king and general, determines to put him to death. *And Saul answered, God do so to me, and more also; for thou shalt surely die, Jonathan.* This sentence passed by Saul, might appear to be without appeal, and that there was no authority to reverse it; however, *the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation for Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day: so the people rescued Jonathan, that he died not.*

and fought against all his enemies on every side; against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

C H A P. XV.

*Samuel, by God's command, orders Saul to destroy the Amalekites; Saul spares Agag, and the best of the spoil: Samuel blames Saul severely, and informs him that the kingdom of Israel shall be given to another; after which he puts Agag to death.*

**S**amuel also said unto Saul, The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore, hearken thou unto the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye

shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah, *until* thou comest to Shur, *that is* over against Egypt.

8 And he took Agag, the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners, the Amalekites, and fight against them, until they be consumed.

19 Wherefore then didst thou not obey the

Bp. Patrick justly observes, that "the people did not rescue Jonathan by violence or force." It was not a mutinous act of an army; yet the expressions of the history will no ways suit with his further supposition, that "they delivered him by petition to Saul;" or as Grotius, "not by authority, but *intreaty*." *As the Lord liveth, there shall not an hair of his head fall to the ground*, has very little of the style of an humble petition: it seems a very full resolution, and which it appears they understood to be their right. And why may it not be so understood, when the authority of condemning or absolving criminals is known to belong to the assembly of the people in the most celebrated governments of Greece and Rome? Josephus mentions indeed, that "they offered prayers to God, that he would forgive Jonathan's



voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king (y).

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the Strength of Israel will not lie, nor repent; for he *is* not a man that he should repent.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel; and turn again with me, that I may worship the Lord thy God.

31 So Samuel turned again after Saul; and Saul worshipped the Lord.

fin," but he makes no mention of any petition they made to his father Saul; but that "they rescued him from his father's anger, and rash curse;" which words can hardly, I think, be understood of a petition, but must mean either force or authority. And the words in the original seem to mean neither *force* nor *petition*, but an act of their own *authority*, whereby Jonathan was redeemed from the sentence of death, or whereby he was pardoned, and the sentence of death passed upon him was reversed in the general court of Israel. This interpretation is greatly favoured, as judgement in criminal cases is given to the congregation by an express law on some occasions." See Numb. xxxv. 24, 25- and Lowman's Civ. Gov. of the Hebrews, p. 145.

(y) The historian says, *Saul spared Agag, and all the best of the sheep*, &c. Saul would indeed have ungenerously thrown the blame upon the people, and pretends religion as an excuse for it, ver. 21. But the history is express, that it was *Saul and the people*: the people, by Saul's order, or by mutual consent, spared Agag and all the best of the prey; and indeed the thing speaks for itself: for the disposal of the prisoners and of the prey could be in no one's power but the king's;

32 Then said Samuel, Bring you hither to me Agag the king of the Amalekites: And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house, to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

### C H A P. XVI.

*Samuel anoints David to be king: the Spirit of the Lord comes upon David, and departs from Saul, who is troubled with an evil spirit: David comes to Saul, and while he plays upon the harp, the evil spirit departs from Saul.*

**A**ND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed *is* before him.

7 But the Lord said unto Samuel, Look not

on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the Lord chosen this.

9 Then Jesse made Shammah to pass by: and he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David, from that day forward: so Samuel rose up and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which* are before thee, to seek out a man *who is* a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well (z).

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord *is* with him.

king's; and the sparing every thing that was good, shews that he was actuated by a very different spirit from that of piety. The sin, therefore, that Saul was guilty of, was a capital offence: the sparing an enemy and the prey of an enemy, which the God and the king of Israel had commanded him to extirpate; and Samuel expressly calls it *rebellion* and *stubbornness*, and therefore the sentence pronounced on him was just: *because thou hast rejected the word of the Lord, he hath also rejected thee from being king*; i. e. he will not establish thy throne, nor make it hereditary in thy family. Let me add that Saul, notwithstanding his prevarication, his shifting of the blame from himself to his people, and excusing himself by the pretence of devotion, at last acknowledges, *I have sinned, for I have transgressed the commandment of the Lord, and of thy words*, (ver. 24, 30.) and thereby owns his punishment to be just. See Waterland's Vindication, p. 92. and Chandler's Review, p. 58.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly, and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well; and the evil spirit departed from him.

C H A P. XVII.

*Goliath the Philistine, a giant, challenges the bravest of Israel to single combat; David, sent by his father to visit his brethren, accepts the challenge, and kills Goliath.*

**N**OW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one, bearing a shield, went before him.

8 And he stood and cried unto the armies of

Israel,

Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went, and followed Saul to the battle: and the names of his three sons that went to the battle, *were* Eliab the first-born; and next unto him, Abinadab; and the third, Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went, and returned from Saul, to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath,

Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the

(2) The remainder of this chapter is undoubtedly an anticipation, but introduced by the sacred historian very properly and very naturally; for the historian having related at large how God had rejected Saul and anointed David, goes on, as it was matter of the highest moment in a religious history, to inform us of the effects both of the one and the other; though we are not to suppose them the instantaneous effects. The effects of Saul's rejection was, he tells us, the departure of God's spirit from him, and his being troubled with an evil spirit.

bear:

bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 And Saul armed David with his armour, and he put an helmet of brags upon his head ; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go ; for he had not proved *it* : and David said unto Saul, I cannot go with these ; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones (*a*) out of the brook, and put them in a shepherd's bag, which he had, even in a scrip ; and his sling *was* in his hand ; and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David ; and the man that bare the shield *went* before him.

42 And when the Philistine looked about and saw David, he disdained him : for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with sword and spear : for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to pass when the Philistine arose, and came and drew nigh to meet David,

that David hasted, and ran toward the army, to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took *his* sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth ? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man ? And David answered, *I am* the son of thy servant Jesse, the Beth-lehemite.

## C H A P. XVIII.

*David is much beloved by Jonathan : Saul hates him, and seeks to kill him in his fury : he offers him his daughter for a snare.*

**A**ND it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

(a) Bp. Patrick thinks that this should rather be rendered *five cleft or rough stones* ; as he thinks such would have been most fit for his purpose. But *smooth stones* would have entered more easily into the forehead, would have less obstacles in passing through the air, and were much more proper to reach the mark, when thrown from a sling. Dr. Chandler observes, that though we should not urge (that which most certainly is to be peculiarly urged upon this occasion) David's confidence in the divine assistance, to vindicate him from the imputation of rashness in this glorious undertaking ; yet his conduct may be vindicated. So far is there from any appearance of rashness, that David seems rather to have had the advantage. The Philistine was armed with heavy armour, a sword, a spear, and a shield ; and therefore

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David; and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord *was* with him.

15 Wherefore, when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who *am* I, and what *is* my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel, the Meholathite, to wife.

20 And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law, in *the one* of the twain.

22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now, therefore, be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a light thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the Lord *was*

for David, though a stripling, was quite safe while he kept the stalking monster from coming near him, and had this peculiar advantage over him, that he could strike him at a distance, and if he had missed him once, had more chances of hitting him, and at last could have run away; whereas the sword, the spear, and the shield of his enemy, were wholly insignificant, as these could only be employed against him in a close encounter. David was dextrous at his sling, according to the custom of those times, and could scarce fail of his blow while he had so huge an object to aim at. The sling was an offensive weapon in war, and it was reckoned an exceeding useful qualification for a soldier to be exercised in. They were brought up to, and frequently exercised in it, and attained to an amazing dexterity in the use of it; insomuch that we read that they could sling stones at an hair's breadth and not miss. Chandler's Review, p. 94.

with

with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

## C H A P. XIX.

*Jonathan defends David before Saul, who endeavours to kill him: David flies to Samuel: Saul, going to seek for him, meets a company of prophets, and prophecies amongst them.*

**A**ND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee; and because his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the Lord was upon

Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with a javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to night, tomorrow thou shalt be slain.

12 So Michal let David down through a window: and he went and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *bair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, *he* said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *bair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee.

18 So David fled, and escaped, and came to Samuel to Ramah, and told him *all* that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu (*b*): and he asked

(*b*) One intent of this prophesying of the messengers and Saul, was to prevent them from seizing, and him from murdering, certainly David, and probably, in the same fit of rage, Samuel, and the company of prophets who harboured them. And whether this prophesying consisted in predicting somewhat future, such as Saul's destruction, and David's advancement to the throne, or what is understood by preaching; yet it had certainly one good effect, worthy the spirit of God to produce; the preservation of the life of one destined to sit on the throne of Israel. The change in the messengers of Saul was great; but that which was wrought in Saul himself was astonishing. He came to wreak his vengeance: but instead of a murderer, he becomes a prophet, and puts himself naked intirely into the hands of Samuel, the prophets, and David, who might have made what advantage they pleased of an adventure so fortunate, even to

and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they say, *Is* Saul also among the prophets?

## C H A P. XX.

*David complains to Jonathan of Saul's malevolence towards him: they renew their covenant: Jonathan, despairing of Saul, goes to David in the field, where he lay hid: their affectionate parting.*

**A**ND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? *it is not so.*

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field until the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem, his city; for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

have cut off Saul, and raised David to the throne. But they abhorred the thought; and as the spirit of the Lord kept Saul in that condition till David was safe, so Saul was safe during the time that he was naked; i. e. destitute of his royal military robe. A noble evidence this, of the innocence and loyalty of Samuel, the prophets, and David; whilst at the same time it affords a pleasing instance to a generous compassionate mind, of the care of Providence over persecuted virtue, and of the impotence of human malice towards those whom God is determined to preserve.

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father, to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father, about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live, shew me the kindness of the Lord, that I die not;

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, *saying*, Let the Lord even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To-morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the Lord liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way; for the Lord hath sent thee away.

23 And



23 And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between thee and me for ever.

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me, to go to Beth-lehem:

29 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother he hath commanded me to *be there*: and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan; and he said unto him, Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore, now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make

speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 *And* as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

## C H A P. XXI.

*David flies to Ahimelech the priest; from whom he receives for food some of the shew-bread, and taking the sword of Goliath, he flies to Achish, king of Gath, and there feigns himself mad.*

**T**HEN came David to Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore, what is under thine hand? give me five *loaves* of bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread: for there was no bread there, but the shew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand, spear or sword? for I have neither brought my sword, nor my

wea-

weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here, wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David, the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands; and scrabbled on the doors of the gate, and let his pittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is mad: wherefore then have you brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the mad-man in my presence? shall this fellow come into my house?

#### C H A P. XXII.

*David flies to the cave Adullam, and afterwards to Moab; whence, by the advice of the prophet Gad, he returns to Judah: Saul puts to death Ahimelech, with eighty-five more of the priests: Abiathar alone escapes, and flies to David.*

**D**AVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men (c).

3 And David went thence to Mizpeh of

Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that were with him; (now Saul abode in Gibeah, under a tree in Ramah, having his spear in his hand, and all his servants were standing about him:)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, Will the son of Jesse give every one of you fields, and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub.

10 And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub: and he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou, and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

(c) This has been represented as a gang of ruffians, a parcel of banditti, who united themselves to David with the worst designs. But the original words by no means convey any such meaning as this. In Hebrew *aisb metzuk* is the man straitened or oppressed; the *nesb aisb asher lu*, is the man that hath a creditor, an exacting cruel creditor; the Jews using frequently their debtors with great severity; Nehem. v. 5. taking away their lands and vineyards, and bringing into bondage their sons and daughters: and finally, the *nesb aisb mer*, is the man bitter of soul, one aggrieved in his mind, or uneasy and discontented; probably, with Saul's tyrannical government, and his implacable persecution of David; who, by this time, must have been well known to have been the intended successor of Saul. Thus all David's people were men of bitter spirit; extremely distressed and grieved for the loss of their wives and children: chap. xxxvi. Job xxvii. 2. and their conduct shews them to have been of a very contrary character from desperadoes and banditti: for we read nothing of their plundering and murdering; on the contrary, we find them always kept in good discipline and order; frequently employed in services of a very beneficent nature, ready to do every friendly office, and often employed in defence of their country against the enemies of it.

14 Then

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand; to fall upon the priests of the Lord.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod (*d*).

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David.

21 And Abiathar shewed David, that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt* be in safeguard.

*David, consulting the Lord, overcomes the Philistines, and delivers Keilah from the siege. He flies from Keilah into the desert of Ziph, where he is pursued by Saul; who, leaving him, goes to fight against the Philistines.*

**T**HEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

(*d*) A robe of linen was the common dress of the priests; and it is what the historian means by a *linen ephod*; very different from that of the high priest, See chap. ii. 18. It is evident, from Saul's charge against Ahimelech, that his suspicion of the priest's being in David's interest, arose merely from the information of Doeg, and not from any thing they had done before this, contrary to their duty. For Saul confines himself to the facts which Doeg alleged against him, and never intimates that they had done any thing formerly to offend. Even Saul himself afterwards exculpates them, when he declares David to be *more righteous than himself*, chap. xxv. 17. which David could not be, if really guilty of rebellion against him; and if he was totally free from this charge, the priests could not be concerned in any such rebellion with him. The massacre of them, therefore, was so outrageous, so bloody and so horrible, that it paints the character of Saul in the blackest colours; and exposes him as a warning, not only to tyrannical monarchs, but likewise to private persons, who give a loose to the instigations of jealous suspicion and intemperate wrath. Chandler. Dr. Delany observes, that Saul attained two ends by this massacre: *First*, He weakened the power of the priests, whom he had made his enemies, by slaying such a number of them, and stripping the order of their possessions. And *Secondly*, He strengthened the hands of his own family, and confirmed the faith of his tribe, then doubtful, by conferring those possessions upon them. It is observed by almost all the commentators, how remarkable an instance this massacre of the priests supplies of God's turning the worst devices of the wicked to the purposes of his Providence. Eli had grievously offended

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up (e).

13 Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph, in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See, therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will

go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away, for fear of Saul; for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammalekoth.

29 And David went up from thence, and dwelt in strong holds at En-gedi.

#### C H A P. XXIV.

*David, in a cave at En-gedi, having cut off the skirt of Saul's robe, spareth his life: Saul confesses David to be more righteous than he: David swears that he will spare Saul's posterity when he is king.*

**A**ND it came to pass when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's

offended God, *because his sons made themselves vile, and he restrained them not*: for this reason God denounced his vengeance against his race, and declared that they should be cut off by a sudden and surprizing destruction in one day. See how terribly this denunciation was fulfilled by Saul's unparallel'd cruelty!

(e) One would imagine that this extraordinary success in the deliverance of so great a city, might have secured David a safe retreat among the men of Keilah: but it was not so: such is the nature of man; present dangers quickly obliterate past obligations. Gratitude is without question a most lovely virtue, but seldom lives in the extremes either of adversity or success. It is like those fine colours, which storms and sun-shine equally deface. This is an event which, methinks, will easily solve that hard question about the consistency of the divine prescience with human free-will.

heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid, that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

7 So David stayed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore heardest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the Lord hath delivered thee to-day into mine hand in the cave; and *some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.*

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see, that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked. But mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog? after a flea?

15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? and Saul lifted up his voice and wept.

17 And he said to David, Thou art more

righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold.

### C H A P. XXV.

*The death of Samuel. David, provoked by Nabal's churlishness, resolves to destroy him; but is restrained by the wisdom of Abigail: Nabal, hearing thereof, dies. David marries Abigail.*

AND Samuel died (*f*); and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and she *was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in

will. A good politician, who was let into the course of Saul's secret practices with the men of Keilah, and had fair opportunities of sifting their dispositions upon the point, might fairly pronounce upon the event; how much more than that all-seeing GOD, who *searcheth the secrets of the heart, and seeth the thoughts afar off*; seeth them in all their secret workings, tendencies and temptations, and through all their mazes and masks. The treachery of the men of Keilah to David, hath given frequent occasion to observe how much more honourable the conduct of the Athenians was to their guardians, their orators, whom no threats could oblige them to give up to the resentment of Alexander. Delaney.

(*f*) This great prophet was in the ninety-seventh or ninety-eighth year of his age: he had ruled sixteen, or, as others think, twenty years before the reign of Saul, and judged the Israelites, that is, was their principal judge, for about forty

*prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 And Nabal answered David's servants, and said, Who *is* David; and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird you on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them, keeping the sheep.

17 Now therefore, know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he *is* such a son of Belial, that a man cannot speak to him.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and

five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertain* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that pisseth against the wall.)

23 And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me let this iniquity *be*: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand: now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

forty years after. No wonder that so righteous a ruler and so just a judge, should be universally lamented, especially when the wisdom and equity of his government, compared with Saul's tyranny and extravagancies, made his memory more dear, and his loss more regretted. He was buried in his house at Ramah; for the Jews had no places of publick sepulture. Each family had its private sepulchres; which appears to have been the case from Abraham to the time of Joseph of Arimathea. They were, indeed, for the most part, in fields and rocks, and Samuel is the first we read of who was buried *in*, or *at* his own house; probably in his garden: see ch. xxviii. 3. though we are afterwards told that Joab was buried in the same manner, 1 Kings ii. 34.

30 And it shall come to pass when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

32 And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth ~~against the wall~~.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days *after*, that the Lord smote Nabal, that he died.

39 And when David heard that Nabal was dead, he said, Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went

after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti, the son of Laish, which *was* of Gallim.

## C H A P. XXVI.

*David, in the desert of Ziph, takes away Saul's spear, and prevents Abishai from killing him, while he is asleep: he expostulates with Saul; who confesses his sin.*

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul, to the camp? And Abishai, said, I will go down with thee.

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore, let me smite him, I pray thee, with the spear, even to the earth at once; and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.



12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the Lord was fallen upon them.

13 Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a valiant man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. As the Lord liveth, ye *are* worthy to die, because ye have not kept your master, the Lord's anointed: and now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? and David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now, therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if *they be* the children of men, cursed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now, therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear; and let one of the young men come over, and fetch it.

23 The Lord render to every man his righteousness, and his faithfulness: for the Lord delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

24 And behold, as thy life was much set by, this day, in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

## C H A P. XXVII.

*David flying to Gath, dwells at Ziklag with his men; from whence he makes incursions upon the neighbouring people.*

**A**ND David said in his heart, I shall now perish one day by the hand of Saul: *there is* nothing better for me, than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him, unto Achish the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines, was a full year and four months.

8 And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites, for those *nations were* of old the

(g) Utterly forsaken of God, yet anxiously desirous of searching into futurity, Saul, who had prayed to God to no purpose, now resolved to apply himself to Samuel; and it appears evident from the text, that he actually prayed to him, (ver. 15.) but yet had no answer. What will not fear and folly force us to? In the days of his devotion Saul had partly cut off, and partly frightened away those wizards and forcerers, those execrable wretches, the pests of society and enemies of true religion, whom God commanded to be extirpated. See Lev. xx. 27. Deut. xviii. 10. However, some of them might have remained or returned. He enquired, and was informed (princes never want ministers of mischief) of a *pythoness*, who dwelt not far off, at *En-dor*, a little village of the tribe of Manasseh, in the valley of Jezreel, at the foot of mount Gilboa, whither he hastes that very night, stripped of his regal apparel, disguised as well as he could, and attended only by two companions. When he arrived, he prayed the woman to divine by her familiar spirit, to employ her art, for the evoking from the dead the person whom he should name; at the same time assuring her, by a solemn



*SAUL AND THE WITCH OF ENDOR.*



*And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying; Why hast thou deceived me? for thou art Saul.*  
*And Saul perceived that it was Samuel,*  
*and he stooped with his face to the ground, and bowed himself.*

I Sam. Chap. XXVIII Ver. 12, 14

inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Left they should tell on us, saying, So did David, and so will be his manner, all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

## C H A P. XXVIII.

*The Philistines preparing to fight against Israel, Saul unable to obtain any answer from the Lord, applies to a woman with a familiar spirit, whom he intreats to bring up Samuel. Samuel appears, reproaches the king, and denounces his and his son's death on the morrow.*

AND it came to pass in those days that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit, at En-dor, (g).

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by thy familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel; and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost

a solemn oath, that no evil should happen to her, on account of what she mentions in the 9th verse. The woman then demands whom he would have raised: He answers, *Samuel*. The woman, no doubt, was then about to proceed to her charms and incantations; designing either to put some trick upon Saul, by producing an accomplice to represent Samuel, or, may we not believe that evil spirits, really assisting on such occasions, might, and did come in to the aid of execrable wretches, sold to their service like this woman? Be this however, as it may, contrary to all her expectation, the moment Saul had mentioned the name of Samuel, the woman saw an appearance, and in great terror cried out to Saul, *Why hast thou deceived me? for thou art Saul*. Our translators have inserted the particle *when* in the 12th verse, which embarrasses the sense, and implies that some space of time had passed between Saul's request, and the appearance of Samuel: whereas the original text stands thus, *When Saul said, bring me up Samuel*, then immediately follows, *and the woman saw Samuel, and cried, &c.* She saw an apparition she did not expect; she knew the prophet; she knew the veneration Saul had for him; she knew that prophets were only sent to kings; she knew the poor deluded mortals she had to do with, had no notion of any commerce with persons of a sacred character; and she knew her art, what

thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life into my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

## C H A P. XXIX.

*The princes of the Philistines request king Achish to dismiss David, lest he should prove an adversary in the battle: Achish dismisseth him with large commendations of his fidelity.*

**N**O W the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the reere-ward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul, the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me, unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be with the heads of these men?*

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host, is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

7 Wherefore now, return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy

ever that was, had never exhibited a person of that figure to her. Various have been the opinions concerning this apparition of Samuel. From the manner in which we have interpreted these verses, and which seems to be just, there appears no doubt that this was a real apparition of Samuel, sent by the immediate intervention of God: for that a soul should quit the abode which God hath prescribed it; that it should reanimate the body from which it hath been separated, or any other you shall chuse to suppose, is a fact so extraordinary and prodigious, as evidently to surpass the powers of nature, the productions of art, and the power of the devil. To do this, two substances of a very different kind must be united, to form between them so close a connection, that they may make but one whole, to organise a pure matter, and to transmit through it an animating spirit, which may render it sensible and active. Such operations belong only to the excellent Work-master who formed man. This re-union of a soul with a body, can proceed only from the Supreme Being who created them. All the secrets of magick, all the evocations of which antiquity boasts so much, never produced so marvellous an effect. The apparitions of spirits would be more common, if they depended only on the power and the will of the devil. They are as rare as miracles, because they in fact are real miracles. And God is granted to be the sole author of these. The greatness of his attributes requires, that he should by no means communicate to the devil a power, which would give too great a sanction to the empire of this seducer, weaken that of Jesus

Christ,

servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

## C H A P. XXX.

*The Amalekites, in David's absence, plunder and burn Ziklag: David, having consulted the Lord, pursues, overtakes them, and recovers the spoil.*

**A**ND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 So David and his men came to the city, and behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David, and the people that were with him, lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint, that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water.

12 And they gave him a piece of a cake of figs, and two clusters of raisins. And when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank any water, three days and three nights.

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them,

Christ, and tend only to corrupt the living, and disturb the dead. The sanctity of God opposed such a practise. Would his goodness then have permitted that Samuel, that just man, whom he loved, and whom he had placed in a seat of rest, should be delivered up to the disposal of the devil, and constrained to comply with his desires? It would be much better to grant that God raised up Samuel to declare his will to Saul, than to wound his attributes by saying, that he closed in with the intentions of an enchantress. Dr. Delany observes that when Samuel denounced God's judgments upon Saul, he was clad in a mantle; which Saul tore on that occasion. He now came to repeat and to ratify the sentence then denounced; and, to strike him with saller conviction, he appears in the same dress, the same mantle in which he denounced that sentence: and since he now again denounced a division of the kingdom, why may we not presume that the mantle shewed now the same rent, which was the emblem of that division? Houbigant observes very justly,

neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Befer: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men, and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that carrieth by the stuff: they shall part alike.

25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel, unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you, of the spoil of the enemies of the Lord;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

### C H A P. XXXI.

*The Israelites are overcome by the Philistines: Saul and his three sons perish: the Philistines fasten his body to the walls of Bethshan: valiant men from Jabesh-gilead carry off the bodies of Saul and his sons, and bury them near their city.*

**N**O W the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons.

3 And the battle went fore against Saul, and the archers hit him; and he was fore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was fore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

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10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead

heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

## The Second B O O K of S A M U E L,

Otherwise called, The Second B O O K of the K I N G S.

### C H A P. I.

*A young man brings tidings to David, that Saul and his sons are fallen and dead; and that he himself had slain Saul at his request: David commands the young man to be put to death. His lamentation over Saul and Jonathan.*

**N**OW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance (b).

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul, and Jonathan his son, are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw

me, and called unto me. And I answered, Here am I.

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9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him.

12 And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How, wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

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(b) This book may properly be divided into three parts. In the *first* the author describes the happy commencement and glorious success of the kingdom of David, chap. i.—x. In the *second* he relates the unhappy fall, and the misfortunes which followed it, notwithstanding the repentance of this monarch. chap. xi.—xviii. In the *third* he celebrates the re-establishment of this prince; and gives an account of the events which signalized his reign, during its last period. chap. xix.—xxiv. The whole comprehends a period of something more than forty years; from the year of the world, 2949, to the year 2989. Mr. Locke remarks, that Abarbanel says that the books of Samuel were most probably written by Jeremiah, from the memoirs of Samuel, Nathan, and Gad.

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neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before those *other* cattle, and said, This is David's spoil.

21 And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men, and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel, unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you, of the spoil of the enemies of the Lord;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

## C H A P. XXXI.

*The Israelites are overcome by the Philistines: Saul and his three sons perish: the Philistines fasten his body to the walls of Bethshan: valiant men from Jabesh-gilead carry off the bodies of Saul and his sons, and bury them near their city.*

**N**O W the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons.

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heard of that which the Philistines had done to Saul;

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fied against thee, saying, I have slain the Lord's anointed.

17 And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them teach the children of Judah, *the use of the Bow*: behold *it is written in the book of Jasher*.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be no dew, neither let there be rain upon you, nor fields of offerings*: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been anointed with oil*.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places!

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

#### C H A P. II.

*David is anointed king in Hebron by the tribe of Judah. Abner makes Ish-bosheth king of Israel. The two armies being prepared for battle, twelve young men of each party come forth to single combat, and all perish. Ish-bosheth is killed by Abner.*

**A**ND it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives

also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah (*i*). And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time that David was king in Hebron over the house of Judah, was seven years, and six months.)

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth, the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's

(*i*) David had no other title to the succession but the appointment of God by Samuel; and this claim, on which he founded his pretensions, was universally known to the people of Israel, and the avowed reason why they advanced him to the throne. It was known to Jonathan his friend; Saul himself was no stranger to it: Abigail confesses this appointment of God; Abner was not ignorant of it, as appears by his words to Ish-bosheth, and his message to the elders of Israel, who also acknowledged it; so that David's appointment to be king by the God of Israel, who anointed him by Samuel, was the foundation of his claim, and the reason why all at last centered in him; and which justified his pre-

side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon.

17 And there was a very fore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit, he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jor-

dan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

## C H A P. III.

*Children are born to David in Hebron. Abner comes over to David, and is killed by Joab. David laments him, and enjoins a publick mourning.*

**N**OW there was long war between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail, the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur;

4 And the fourth, Adonijah, the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife: these were born to David in Hebron.

6 And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 So do God to Abner, and more also, except as the Lord hath sworn unto David, even so I do to him;

10 To translate the kingdom from the house

pretensions to, and contest for the crown, after the death of Saul. And it was a better claim than what Ish-bosheth had, who, in reality, had none at all, as the crown was never made hereditary in Saul's family, was intirely at God's disposal, who was the supreme King and Governor of Israel, and under him, free for the people to bestow on whomsoever they pleased. Besides, it was natural for the men of Judah to prefer one of their own family. Jacob had long since predicted the establishment of the sovereignty in the tribe of Judah. David was of that tribe, beyond all dispute elected and appointed to succeed Saul; and what had the men of Judah to do, but to concur with the predeterminations of Providence in his favour? Accordingly *they anointed him king.*

of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and behold, my hand *shall* be with thee, to bring about all Israel unto thee.

13 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you.

18 Now then do *it*: for the Lord hath spoken of David saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron, all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab, and all the host that *was* with him, were come, they told Joab, saying, Abner, the son of Ner, came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came

unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner, the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly; and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord for ever, from the blood of Abner, the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread or aught else, till the sun be down.

36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did, pleased all the people.

37 For all the people, and all Israel understood that day, that it was not of the king to slay Abner, the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak, though anointed king; and these men, the sons of Zeruiah, *be* too hard for me. The Lord shall reward the doer of evil according to his wickedness.

## C H A P. IV.

*Baanah and Rechab slay Ish-bosheth, and bring his head to David; David orders them to be slain, and the head of Ish-bosheth to be buried.*

**A**ND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin. (For Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of his feet, *and was* five years old when the tidings came of Saul and Jonathan out of Jezreel; and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame: And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat: and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth, the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner, in Hebron.

## C H A P. V.

*David is anointed king of all Israel. He takes the strong hold of Sion from the Jebusites, builds himself a house, and twice overcomes the Philistines.*

**T**HEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither (*k*).

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of David's soul, *he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David. And David built round about from Millo and inward.

(*k*) The Jebusites looked upon David's attempt as vain, and fit to be treated with insolence and railery. Full of this fond notion, they placed the *blind* and *lame* upon the walls, and told David, as appears from the parallel passage, 1 Chron. xi. he should not come in thither, for the blind and the lame were sufficient to keep him off; which they should effect only by their shouting, *David shall not come hither,—No David shall come hither*. That the *blind* and the *lame* were contemptuously placed upon the walls by the Jebusites, as before described, we are assured by the concurrent testimony of Josephus. Now, that these blind and lame who appear to have been placed upon the walls, were to insult David in the manner before-mentioned, seems very evident from the words in Chronicles; *The blind and the lame shall keep them off, by SAYING, &c.* and also from the impossibility of otherwise accounting for David's indignation



10 And David went on, and grew great, and the Lord God of hosts *was* with him.

11 And Hiram, king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David (1).

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the Lord, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba, until thou come to Gazer.

### C H A P. VI.

*While the ark is carried from the house of Abinadab towards Zion, Uzzah toucheth it, and dies. The ark is brought to the house of Obed-edom; and afterwards into the new city. David danceth before the ark, and is derided by his wife Michal.*

**A** G A I N David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him, from Baalé of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts, that dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the house of Israel, played before the Lord on all manner of *instruments made of* fir-wood, even on harps and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it: for the oxen shook it.

7 And the anger of the Lord was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three

against these naturally pitiable wretches. The Hebrew particles *ki am*, rendered *nevertheless*, should be rendered *for*, as in Prov. xxiii. 18. The Hebrew verb translated *thou take away*, should be translated *shall keep thee off*, and is plural, to agree with its two nominatives, which are plural likewise: the LXX have rendered it plural. Should it be objected that the word is, in the original, in the preter tense, yet still it may be asserted, that it should be rendered as if it were in the future; it being agreeable to the genius of the Hebrew language, frequently to speak of events yet future, as having actually happened, when the speaker would strongly express the certainty of such events. It is very remarkable, that the sense affixed to this passage is confirmed by Josephus; and it is farther remarkable, that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, where they are rendered, *Thou shalt not come thither, but the blade and lame shall drive thee away*.

(1) We observe here once for all upon David's polygamy, that it appears to have proceeded first from a desire of issue, and next, from what might in his circumstances be deemed necessary policy. He had lived at least three years with Michal,

months: and the Lord blessed Obed-edom, and all his household.

12 And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God: So David went and brought up the ark of God from the house of Obed-edom, into the city of David, with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all his might; and David was girded with a linen ephod.

15 So David, and all the house of Israel, brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

17 And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the Lord.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flaggon of *wine*. So all the people departed every one to his house.

20 Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself (*m*)!

21 And David said unto Michal, *It was* before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

Michal, without having any child by her; and upon her being forced from him and given to another, it will not, I believe, be much doubted that he was then at liberty to marry again: accordingly he married Abinoam, and, having no children by her, he married Abigail. He had no child by either for five years. He knew of what importance the increase of his family would be to his establishment upon the throne. God had promised to establish him in the kingdom of Israel. Children were necessary to that end, and the most probable means was, taking more wives. We shall find that God had promised to establish the kingdom not only in his own person, but also in his posterity. Some such known promise as this only, could be the ground of that declaration of Abigail's, *The Lord will certainly make my lord a sure house*; 1 Sam. xxv. 28.

(*m*) The original Hebrew word *neglé*, which we render *uncovering himself*, doth not mean exposing any part of the body to view, and is, I believe, never used in that sense, without some other word to determine it to that meaning.

And

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child until the day of her death.

## C H A P. VII.

*David consults the prophet Nathan concerning the building of the temple: Nathan, at the command of God, answers, that the son of David should build the temple, and that the kingdom of David should be firm and perpetual. David returns thanks to God.*

AND it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

4 And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go, and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in any house, since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel.

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 (Moreover, I will appoint a place for my people Israel: and will plant them, that they

may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before-time.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the Lord telleth thee, that he will make thee a house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the Lord; and he said, Who *am* I, O Lord God; and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

20 And what can David say more unto thee? for, thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy

people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant.

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.

#### C H A P. VIII.

*David subdues the Moabites, the king of Zobah, the Syrians, and Edomites, and brings the spoils to Jerusalem.*

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-animah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he, to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, and brought gifts.

3 David smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

And as, in the parallel place, 1 Chron. xv. 29. this circumstance is not at all taken notice of, but only that when she saw David dancing and leaping, or, as the word should be rendered, *playing* on some musical instrument, (as it is used ver. 5.) *she despised him*; the meaning can be nothing more than that, by dancing before the ark without his royal habit, (exchanged for the linen ephod) and playing on his harp, or some musical instrument like the rest of the people; he appeared, i. e. exposed himself in her eyes, and in the eyes of the maid-servants of his servants, to the very meanest of the beholders, just as one of the vain fellows, openly uncovereth, or exposeth himself. The haughty woman in the contempt of her heart, calls the Levites, the bearers of the ark, the singers and players on the instruments, *rekim, empty, low, worthless* people; and likens David to them, because he discovered himself as they discovered themselves; i. e. appeared in the same habit, and played and danced just as they did. Michal, perhaps, had learnt infidel notions during her cohabitation with Phaltiel; and seeing the procession from her window, thought the behaviour of David inconsistent with the dignity of the king of Israel.

4 And

4 And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them *for an hundred chariots*.

5 And when the Syrians of Damascus came to succour Hadadezer, king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 When Toi, king of Hamath, heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars with Toi.) And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of Salt, *being eighteen thousand men*.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 And Joab, the son of Zeruiah, *was over the host*; and Jehoshaphat, the son of Ahilud, *was recorder*;

17 And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, *were the priests*; and Seraiah *was the scribe*;

18 And Benaiah, the son of Jehoiada, *was over both the Cherethites, and the Pelethites*; and David's sons were chief rulers.

## C H A P. IX.

David sends for Mephibosheth, the son of Jonathan, and treats him with great kindness for his father's sake.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul, a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, Thy servant *is* he.

3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is lame on his feet*.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lo-debar.

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, *was come* unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 And David said unto him, Fear not: for I will surely shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, *What is thy servant, that thou shouldest look upon such a dead dog as I am?*

9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and *was lame on both his feet*.

## C H A P. X.

The king of the Ammonites treats David's messengers as spies. David sends Joab against the Ammonites, who overcomes them; and afterwards himself, passing the Jordan, overcomes them again, and subjects them to him.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away (n).

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob, twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him, before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more (o).

#### C H A P. XI.

*While Joab besieges Rabbah, David commits adultery with Bath-sheba, the wife of Uriah. He sends for Uriah from the army, whom he afterwards sends back to Joab, with orders to set him in the fore-front of the battle. Uriah is slain, and David marries Bath-sheba, who brings him a son.*

**A**ND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

(n) The wearing of long beards and garments, was then, as it still is, the fashion of the east, where they were deemed badges of honour, and consequently, the cutting off or curtailment of either, regarded as the greatest indignity. Nay in some places, the cutting off the beard was not only looked upon as matter of the highest reproach, but also of the severest punishment. So it was anciently among the Indians, and is at this day among the Persians. It was one of the most infamous punishments of cowardice in Sparta, that they who turned their backs in the day of battle, were obliged to appear abroad with one half of their beard shaved, and the other half un-shaved. There were two reasons which caused the easterns of old, as well as at present, to look upon the beard as venerable: in the first place they considered it as a natural ornament designed to distinguish men from women; secondly, it was the mark of a free man in opposition to slaves: so that in every view, the insult of Hanun to the ambassadors of David was capital. It was a violation of the law of nature, of hospitality, and of the right of nations. See Delaney, and Tavernier's voyages to the Indies, part ii. book 2. chap. 7.

(o) Thus the arms of David were blessed, and God accomplished the promises which he had made to Abraham, and renewed to Joshua, Gen. xv. 18. Josh. i. 2, 4. Thus in the space of nineteen or twenty years, David had the good

2 And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself, and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman: and *one* said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, (for she was purified from her uncleanness:) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of *him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of *meat* from the king.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, *saying*, Uriah went not down to his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his

bed with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, *saying*, Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, *saying*, When thou hast made an end of telling the matters of the war unto the king;

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city, when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech, the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. (p)

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee: for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

good fortune to finish gloriously eight wars, all righteously undertaken, and all honourably terminated: namely, 1. The civil war with Ish-bosheth; 2. The war against the Jebusites; 3. Against the Philistines and their allies; 4. Against the Philistines alone; 5. Against the Moabites; 6. Against Hadadezer; 7. Against the Idumeans; 8. Against the Ammonites and Syrians. We shall soon see this last entirely completed by the conquest of the kingdom of the Ammonites abandoned by their allies. What glory for the monarch of Israel, had not the splendor of this illustrious epocha been obscured by a complication of crimes, of which one could never have even suspected him capable!

(p) Whoever reads this narrative, must acknowledge that David's crime was attended with the most heinous aggravations; though no person of humanity can relate it, without pitying the circumstances of the unhappy offender, drawn by a concurring train of accidents from the commission of one sin to another, till at length his guilt grew so enormous, as almost to involve him in ruin, and tarnish the glory of a character, which would otherwise have been one of the first and fairest of all antiquity.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done displeased the Lord.

### C H A P. XII.

*Nathan's parable. David confesses his guilt: the child born in adultery dies. The birth of Solomon.*

**A**ND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* shall surely die.

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?

thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die *(q)*.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.

15 And Nathan departed unto his house: and the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his

*(q)* No sooner was the application of the parable made by Nathan, but David owns his offence; and the Psalms he penned on this occasion, shew the deep sense he had of the guilt he contracted, and will be a memorial of his repentance to all future ages. See especially the 51st Psalm. His unhesitating confession, *I have sinned*, short, but more expressive than all the parade of eloquence, darted, as God saw it was, from a contrite, softened, penetrated heart, averted the impending stroke; and God was gracious to heal his soul with those balmy words, *the Lord also hath put away thy sin: thou shalt not die*. Upon the whole, let David stand as a warning to mankind of the frailty of human nature, of the deceitfulness of sin, of the danger of giving way to criminal passions, and the first violations of conscience and duty. Thus will his fall be a means of their security, and they will learn not to insult his memory, but pity the man, by whom they are warned and guarded against the like transgressions. Or, if like him they offend, they may hope from his example that *they shall not die*, if, as he did, they acknowledge their sin, and with a broken and contrite heart earnestly implore the divine forgiveness. His first offence entangled him, and embarrassed him.



apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child *while it was alive*; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head; (the weight whereof *was* a talent of gold, with the precious stones:) and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

him in such perplexities, that nothing could extricate him, but the shedding the blood of the innocent, the injured, the brave Uriah! What a pregnant lesson to all ages, to keep a constant guard upon their hearts, and to tremble at the thoughts of the unseen, undefinable consequences of every vicious, and particularly every lustful act! Lust is a vice as infectious to the soul, as the disease with which Providence hath armed it, is to the bodies of men. No lewd person knows, or can guess, to how many souls the poison of lewdness may communicate itself. The hearts of thousands may be tainted by means of one single act. The moral infection of it may spread on through successive subjects, producing in its ravages not only habits of lewdness, but thefts, perjuries, adulteries, murders—till the day of doom arrive, to call the pale astonished wretch from the long train of sins which sprung from his lust, to that dreadful condemnation, which nothing could have eluded, but an humble, contrite, perpetual repentance. Happy was it for David, that he took this only expedient to obtain from God, “that his sins should be put away, and remembered no more!”

## C H A P. XIII.

*Amnon ravisheth his sister, and afterwards hateth her, and putteth her from him: Absalom revenges the injury by the death of Amnon, and flies to the king of Geshur.*

AND it came to pass after this, that Absalom, the son of David, had a fair sister, whose name *was* Tamar, and Amnon, the son of David, loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why art thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; (and he was laid down:) and she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him, but he refused to eat. And Amnon said, Have out all men from me: and they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat at thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto

him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel: now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone (r).

16 And she said unto him, *There is* no cause; this evil in sending me away *is* greater than the other that thou didst unto me: but he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister; he *is* thy brother, regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon, neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers;

let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit, he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass as soon as he had made an end of speaking, that behold, the king's sons came, and lift up their voice and wept: and the king also and all his servants wept very sore.

37 But Absalom fled, and went to Talmai,

(r) The flux and reflux of passion in a brutal breast, are here finely painted. Commentators are at a loss to account for this sudden and excessive hatred; and indeed there seems to be something extraordinary in it. Tamar's rape had an effect upon her ravisher, directly contrary to that of Dinah upon her's. But their circumstances were different. Hope seconded and supported *Shechem's* passion, not in itself criminal: but despair drove *Amnon's* into its opposite extreme. This is often observed to be the case with passions too tumultuous and unruly. Amnon's mind was first agitated by lust, and then by remorse, which drove to different extremes like the vibrations of a pendulum. God abandoned him thus to the tumult of his own intemperate mind, to make this other punishment of David's adultery more flagrant, and the prophet's prediction of *raising up evil to him out of his own house* more conspicuous; for Amnon's barbarous behaviour now precluded all possibility of concealing his guilt.

the

the son of Ammihud, King of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

## C H A P. XIV.

*A woman of Tekoah, under a fictitious story, persuades the king to recal Absalom; who returns to Jerusalem, and continues there for two years, before he is admitted into the king's presence.*

**N**OW Joab, the son of Zeruiah, perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine hand-

maid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king, to discern good and bad: therefore the Lord thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord, O king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 But in all Israel there was none to be so much

much praised as Absalom for his beauty : from the sole of his foot even to the crown of his head, there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it : because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels, after the king's weight.

27 And unto Absalom there were born three sons, and one daughter whose name *was* Tamar : she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him : and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there ; go, and set it on fire : and Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur ? *it had been good for me to have been there still* : now therefore let me see the king's face ; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him : and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king. And the king kissed Absalom.

#### C H A P. XV.

*Absalom conspires against David ; who flies from Jerusalem, and is followed by Zadok and Abiathar. David sends Hushai to Jerusalem to defeat the counsel of Ahithophel, and to watch the motions of Absalom.*

**A**ND it came to pass after this, that Absalom prepared him chariots, and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate : and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou ? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right, but *there is* no man deputed of the king to hear thee.

4 Absalom said moreover, Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice !

5 And it was so, that when any man came

nigh *to him* to do him obeisance, he put forth his hand, and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment : so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9 And the king said unto him ; Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the found of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called ; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices : and the conspiracy was strong ; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee ; for we shall not *else* escape from Absalom : make speed to depart ; lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him : and the king left ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him ; and all the Cherethites, ~~and~~ all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us ? return to thy place, and abide with the king : for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us ? seeing I go whither I may, return thou, and take back thy brethren : mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* the

the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And lo, Zadok also was there, and all the Levites with him, bearing the ark of the covenant of God: and they sat down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation.

26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not thou a seer?* return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up <sup>(s)</sup>.

31 And *one* told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that *when* David was come to the top of *the mount*, where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been thy father's servant hitherto, so will I now also be thy servant*: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

#### C H A P. XVI.

*Ziba, by false suggestions, obtains his master's inheritance. Shimei curseth David; who restrains the sons of Zeruiah from killing him.*

**A**ND when David was a little past the top of *the hill*, behold, Ziba, the servant of Mephibosheth, met him with a couple of asses saddled, and upon them two hundred loaves of bread, ~~and~~ *an* hundred bunches of raisins, ~~and~~ *an* hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness, may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

(s) A more memorable event sure was never recorded in history, nor a more moving spectacle ever exhibited to mortal eyes. A king, venerable for his years and victories, sacred in the character both of his piety and prophecies, renowned for prowess, and revered for wisdom, reduced to the condition of a fugitive, to a sudden and extreme necessity of flying for his life, from the presence of his own son, his darling and delight, and a whole country loudly lamenting his fate. In this condition he went up the mount, and when he reached the summit of it, fell down prostrate before God. Josephus tells us, that when he reached the top of the mountain, he took a view of the city, and prayed to God with abundance of tears. It may be thought worth notice that Josephus should tell us, that David wept and viewed the city in the same spot from which the Evangelist informs us our blessed Saviour wept over it. See Delany, and the 3d and 43d Psalms.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand, and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 Then said Abishai, the son of Zeruiah, unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so.

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may* this Benjamite *do it*? let him alone, and let him curse, for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king!

17 And Absalom said unto Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay, but whom the Lord and this people, and all the

men of Israel chose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines, in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel, both with David and with Absalom.

### C H A P. XVII.

*Absalom neglects the counsel of Ahithophel, and prefers that of Hushai. Ahithophel hangs himself.*

**M**oreover, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.

2 And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only.

3 And I will bring back all the people unto thee: the man whom thou seekest, *is* as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given, *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear (*it*) robbed of

(1) The curious have in general long since remarked the coarseness of the images used in the eastern writings. I have met with instances of this kind, which may serve to illustrate some passages of Scripture more perfectly than I have yet seen. In particular, *Hushai's* comparing David and his men, in this place, to a bear robbed of her whelps, appears to us very odd; and it shocks our delicacy much more when we find it applied to the Majesty of heaven, Lam. iii. 10. This, however, is entirely owing to the difference of the taste of the Europeans, from that of the people of the Levant. We in England, when we compare a person to a bear, have something of a disagreeable fierceness, and awkward roughness in view; and therefore these paintings give us pain. But though *we* do, the eastern nations do not, blend these ideas with those of strength and terribleness, in displeasure: That therefore which appears an indecent comparison to us, was none to them: and accordingly this image still continues in use among those people.

her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the land that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city:) and a wench went and told them: and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* Ithra, an Israelite, that went in to Abigail, the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass when David was come to Mahanaim, that Shobi, the son of Nahash, of Rabbah, of the children of Ammon, and Machir, the son of Ammiel, of Lo-debar, and Barzillai the Gileadite, of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him to eat: for they said, The people *is* hungry, and weary, and thirsty in the wilderness.

## C H A P. XVIII.

*David, when going to battle, commands his men to spare Absalom, who is afterwards found hanging to a tree, and killed by Joab. David's lamentation thereat.*

**A**ND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

T t

4 And



4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate side, and all the people came out by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim,

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* I would not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise, I should have wrought falshood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his life-time had taken and reared up for himself a pillar which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name. And it is called unto this day, Absalom's place.

19 Then said Ahimaaz, the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz, the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain; and over-ran Cush.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lift up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said unto *him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And behold, Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And

32 And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

## C H A P. XIX.

*Joab blames David, on account of his immoderate grief for Absalom. The tribe of Judah go to meet the king at Gilgal. David spares Shimei, and restores to Mephibosheth the half of his land. The ten tribes dispute with the tribe of Judah.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son (u)!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons, and of thy daughters, ~~and~~ the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout

all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me and more also, if thou be not captain of the host before me continually, in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei, the son of Gera, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah, to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king.

21 But Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

(u) There certainly cannot be produced from any writer a more striking instance of the true pathetic than the present. See Dr. Lowth's 22d. Prelection. It is however extremely difficult to reconcile this degree of sorrow with David's usual piety and resignation. The king's command to spare Absalom, was indeed an extraordinary instance of mercy, equalled only by H.M. who, dying, prayed for his murderers; yet it is to be accounted for from his fatherly fondness, and the benignity of his nature. But there is something astonishing in this excess of grief for such a reprobate; and I confess, it is to me, says Dr. Delaney, utterly unaccountable, from any other principle than the sad and shocking reflection

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And Mephibosheth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

reflection of his having died with all his sins upon his head, and gone down quick to perdition. The affection of parents doubtless is extremely strong. The sins, the ingratitude of children cannot root it from their hearts; and they who fear God, are then most reasonably inconsolable, when their children are engaged in a course of sin, and they see them die in a state of condemnation.

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother. But behold thy servant Chimham; let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did he despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

### C H A P. XX.

*Sheba makes a party in Israel: Joab kills Amasa, and afterwards besieges the city of Abel, whither Sheba had fled. A wise woman treats with Joab from the wall. The head of Sheba is thrown out to Joab.*

**A**N D there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: Every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba, the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba, the son of Bichri, do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba, the son of Bichri.

8 When they *were* at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on, was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died (*w*). So Joab and Abishai his brother pursued after Sheba, the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba, the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank a-

gainst the city, and it stood in the trench: and all the people that *were* with Joab, battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am* he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am* one of them that are peaceable and faithful in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba, the son of Bichri, by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba, the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 Now Joab *was* over all the host of Israel: and Benaiah, the son of Jehoiada, *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat, the son of Ahilud, *was* recorder.

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also, the Jairite, was a chief ruler about David.

#### C H A P. XXI.

*A famine raging for the slaughter of the Gibeonites made by Saul; seven of Saul's sons are delivered to them, whom they hang. David buries the bones of Saul and Jonathan in the sepulchre of their father.*

**T**HEN there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, *It is* for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and:

(*w*) This action was attended with the highest perfidy and insolence. Many reasons concurred to prevent David's calling him to account now, particularly his power, authority, and his interest with the army: but it is plain he never forgot nor forgave him. That he highly repented it we find in his last charge to Solomon, where he nobly recommends and gives it in charge to his son to do justice on that bloody assassin. Joab's being continued captain-general of all the forces, was not from David's inclination, but contrary to it, and by force.

said:

said unto them, (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul fought to slay them, in his zeal to the children of Israel and Judah:

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bleis the inheritance of the Lord?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul (*x*), *whom* the Lord did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 And Rizpah, the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul, and Jonathan his son, buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that, God was intreated for the land.

15 Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaare-oregim, a Beth-lehemite, slew *the brother* of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimea, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

#### C H A P. XXII.

*A psalm of thanksgiving, for God's powerful deliverance and manifold blessings.*

**A**ND David spake unto the Lord the words of this song, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The Lord *is* my rock, *my* fortress, and my deliverer;

3 The God of my rock: in him will I trust:

(*x*) The crime for which the three years of famine were sent, was the murder of many of the Gibeonites by Saul, and a determined purpose utterly to destroy the remainder; and this contrary to the public oath and faith which had been given them for their security; and in cold blood, in times of peace, when the Gibeonites were unarmed and destitute of assistance, only to shew how zealous he was to oblige the people. This crime was therefore enormous, and highly aggravated; a crime, if any could be so, that was worthy the interposition of a deity; and which, though the punishment was long deferred, through a train of intervening unavoidable occurrences, was nevertheless worthy to be retaliated by Providence, upon the first opportunity that was favourable for the purpose.

*be* is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour: thou savest me from violence.

4 I will call on the Lord, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid.

6 The sorrows of hell compassed me about: the snares of death prevented me.

7 In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled: the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The Lord thundered from heaven, and the Most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the Lord was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye-sight.

26 With the merciful thou wilt shew thyself

merciful, *and* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unfavoury.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp, O Lord: and the Lord will lighten my darkness.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the Lord *is* tried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the Lord? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds' feet: and setteth me upon my high places.

35 He teacheth my hands to war: so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me, hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* unto the Lord, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not, shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord liveth, and blessed *be* my rock; and exalted *be* the God of the rock of my salvation.

48 *It is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies : thou also hast lifted me up on high above them that rose up against me : thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He is the tower of salvation for his king : and sheweth mercy to his anointed, unto David, and to his seed for evermore.*

## C H A P. XXIII.

*The last words of David. The names and deeds of his mighty men.*

**N**OW these *be* the last words of David. David, the son of Jesse, said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

1 The Spirit of the Lord spake by me, and his word *was* in my tongue.

2 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God :

3 And *he shall be* as the light of the morning, when the sun riseth, *even* a morning without clouds ; as the tender grass *springing* out of the earth by clear shining after rain.

4 Although my house *be* not so with God ; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure : for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

5 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.

6 But the man *that* shall touch them, must be fenced with iron, and the staff of a spear : and they shall be utterly burned with fire in the *same* place.

7 These *be* the names of the mighty men whom David had. The Tachmonite that sat in the seat, chief among the captains ; the same *was* Adino the Eznite ; *He lift up his spear* against eight hundred, whom he slew at one time.

8 And after him *was* Eleazar, the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away.

9 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the Lord wrought a great victory that day ; and the people returned after him only to spoil.

10 And after him *was* Shammah, the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece

of ground full of lentiles : and the people fled from the Philistines.

11 But he stood in the midst of the ground, and defended it, and slew the Philistines : and the Lord wrought a great victory.

12 And three of the thirty chief went down, and came to David in the harvest-time, unto the cave of Adullam. And the troop of the Philistines pitched in the valley of Rephaim.

13 And David *was* then in a hold, and the garrison of the Philistines *was* then in Beth-lehem.

14 And David longed, and said, Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate !

15 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David : nevertheless, he would not drink thereof, but poured it out unto the Lord.

16 And he said, Be it far from me, O Lord, that I should do this ! *is not this* the blood of the men that went in jeopardy of their lives ? therefore he would not drink it. These things did these three mighty men.

17 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lift up his spear against three hundred, *and slew them*, and had the name among three.

18 Was he not most honourable of three ? therefore he was their captain : howbeit, he attained not unto the *first* three.

19 And Benaiah, the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab : he went down also and slew a lion in the midst of a pit, in time of snow.

20 And he slew an Egyptian, a goodly man : and the Egyptian had a spear in his hand ; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

21 These *things* did Benaiah, the son of Jehoiada, and had the name among three mighty men.

22 He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard.

23 Afahel, the brother of Joab, *was* one of the thirty ; Elhanan, the son of Dodo, of Beth-lehem,

24 Shammah the Harodite, Elika the Harodite,

25 Helez the Paltite, Ira, the son of Ikkezh, the Tekoite,

26 Abiezer the Anethothite, Mebunnai the Hushathite,

27 Zalmon



28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb, the son of Baanah, a Netophathite, Ittai, the son of Ribai out of Gibeah, of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jaihen, Jonathan,

33 Shammah the Hararite, Ahiam, the son of Sharar, the Hararite,

34 Eliphelet, the son of Ahasbai, the son of the Maachathite, Eliam, the son of Ahithophel, the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal, the son of Nathan, of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab, the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

C H A P. XXIV.

*David commands the people to be numbered; which is done by Joab: David repents, and his kingdom is punished with a three days pestilence, in which seventy thousand men die.*

**A**ND again the anger of the Lord was kindled against Israel; and he moved David against them, to say, Go, number Israel and Judah:

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem, at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done (*y*): and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 Go, and say unto David, Thus saith the Lord, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies *are* great: and let me not fall into the hand of man.

15 So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord re-

(*y*) The specific nature of his sin may be easily determined and understood, though it has embarrassed many of the commentators; for amongst other commands that were given by Moses, was that, recorded *Exod. xxx. 12, 13.* to which the reader is referred. David, either not thinking of this command, or thinking himself, as king of Israel, exempt from it, ordered the people to be numbered without exacting the ransom from each of them. This was one of the highest stretches of power; assuming a prerogative which God reserved to himself, and a violation of one of the standing laws of the kingdom. But God, to support the dignity of his own constitution, and to put David in mind that, though king, he was still to limit the exercise of his power by the precepts of the law, gives him by the prophet the option of three punishments, of which David chose the plague: had he chosen either war or famine, his wealth and his power had easily secured himself and family from any imminent danger of either. But in this consisted his heroism, that he chose that evil which he himself risked in common with his meanest subject.

pent him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord, in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my

lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which doth cost me nothing. So David bought the threshing-floor, and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: so the Lord was intreated for the land, and the plague was stayed from Israel.

## The First B O O K of the K I N G S,

Otherwise called, The Third B O O K of the K I N G S.

### C H A P. I.

*David in his old age is cherished by Abishag: Adonijah affecting the kingdom, conspires with Joab and Abiathar. Solomon, by David's appointment, is anointed king by Zadok and Nathan. Adonijah, terrified, flies to the horns of the altar, and is spared by Solomon (z).*

**N**OW king David was old, and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout

all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 Then Adonijah, the son of Haggith, exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time, in saying, Why hast thou done so? and he also *was* a very goodly man; and *his mother* bare him after Abiathar.

7 And he conferred with Joab, the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped *him*.

(z) The author of the following two books of Kings is unknown. They are generally supposed to have been compiled by Ezra, from the public records of the Jews. They are evidently the work of one author. Mr. Locke is of opinion with Le Clerc, that they were written after the captivity; that though we find in them the remainder of ancient memoirs, upon which they were formed, yet it can never be certainly known who was the author that compiled them. Calmet observes judiciously, that he was in all probability a priest, as he does not seem so much concerned to write a political history, as to describe what concerns the temple and religion. The first book of the Kings comprizes a history of 119 years, from the year of the world 2089 to 3108, containing an account of the death of David, the reign of Solomon, his building of the temple, his wisdom, magnificence, and fall: the division of the kingdom under Rehoboam, together with a summary of the reigns of four kings of Judah, and eight kings of Israel.

8 But

8 But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's sons, and all the men of Judah, the king's servants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba, the mother of Solomon, saying, Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and confirm thy words.

15 And Bath-sheba went in unto the king, into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord, O king, thou knowest *it* not.

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah, the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel, and over Judah.

36 And Benaiah, the son of Jehoiada, answered the king, and said, Amen: the Lord God of my lord the king say so *too*.

37 As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan, the son of Abiathar the priest, came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule.

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our Lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the Lord God of Israel, which hath given me to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought

him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

## C H A P. II.

*David gives his last charge to his son Solomon. Adonijah, Joab, and Shimei are put to death, and Abiathar deprived of the priesthood.*

**N**OW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoary head go down to the grave in peace.

7 But shew kindness unto the sons of Barzilai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel, were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 Then sat Solomon upon the throne of David

David his father; and his kingdom was established greatly.

13 And Adonijah, the son of Haggith, came to Bath-sheba, the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit, the kingdom is turned about, and is become my brother's: for it was his from the Lord.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on:

17 And he said, Speak, I pray thee, unto Solomon the king; (for he will not say thee nay;) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab, the son of Zeruiah.

23 Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah, the son of Jehoiada; and he fell upon him, that he died.

26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Abshalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and behold, *he is* by the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father.

32 And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner, the son of Ner, captain of the host of Israel, and Amasa, the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord.

34 So Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king put Benaiah, the son of Jehoiada, in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away.

away unto Achish, son of Maachah, king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee swear by the Lord, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard, is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah, the son of Jehoiada, which went out and fell upon him, that he died: and the kingdom was established in the hand of Solomon.

### C H A P. III.

*Solomon marries Pharaoh's daughter: he asks wisdom from God; who promises him moreover riches and honour. His judgment between the two harlots.*

**A**N D Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thou-

sand burnt-offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 Then came there two women *that were* harlots, unto the king, and stood before him (a).

(a) See what we have said respecting the word rendered *harlot*, on Josh. ii. 1. Solomon knew at once that the only sign whereby to discover the true mother, would be her affection, and compassionate tenderness for her child; and therefore, in order to distinguish between the two, his business was to make trial of this. And if we suppose, that when he commanded the child to be divided, he spake with a sedate countenance and seeming earnestness, as the true mother's petition to the king makes it apparent that he did; then we may suppose further, not only the two women, but all the people present, with horror and admiration expecting the execution of the thing; which, when it ended in so just a decision, quite contrary to what they looked for, raised joy in every breast, and gave a more advantageous





## THE JUDGMENT OF SOLOMON



*Then spake the woman whose the living child was unto the king. (for her bowels yearned upon her son) and she said, O my lord, give her the living child, and in no wise slay it.———*

**I Kings Chap. III. Ver. 26.**

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was no stranger* with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlayed it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was*, unto the king, (for her bowels yearned upon her son) and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

#### C H A P. IV.

*Solomon's princes: his twelve officers: the peace and extent of his kingdom: his wisdom.*

**S**O king Solomon was king over all Israel. 2 And these *were* the princes which he had; Azariah, the son of Zadok, the priest;

3 Elihoreph and Ahiah, the sons of Shisha-scribes; Jehoshaphat, the son of Ahilud, the recorder.

4 And Benaiah, the son of Jehoiada, *was* over the host: and Zadok and Abiathar *were* the priests.

5 And Azariah, the son of Nathan, *was* over the officers: and Zabud, the son of Nathan, *was* the principal officer, *and* the king's friend.

6 And Ahishar *was* over the household: and Adoniram, the son of Abda, *was* over the tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: The son of Hur in mount Ephraim.

9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shean, and Elon-beth-hanan.

10 The son of Hefed in Aruboth: to him *pertained* Sochoh, and all the land of Hephher.

11 The son of Abinadab, in all the region of Dor; which had Taphath, the daughter of Solomon, to wife.

12 Baana, the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even unto the place that is* beyond Jokneam.

13 The son of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair, the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars.

14 Ahinadab, the son of Iddo, *had* Mahanaim.

15 Ahimaaz *was* in Naphtali; he also took Basmath, the daughter of Solomon, to wife.

16 Baanah, the son of Hushai, *was* in Asher and in Aloth.

17 Jehoshaphat, the son of Paruah, in Issachar.

18 Shimei, the son of Elah, in Benjamin.

19 Geber, the son of Uri, *was* in the country of Gilead, *in* the country of Sihon, king of the Amorites, and of Og, king of Bashan; and *he was* the only officer which *was* in the land.

20 Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

tageous commendation to the judge: it may not be improper upon this occasion to mention an instance or two out of profane history, of a singular address, though much inferior to this, in discovering such secrets as seemed to be past finding out. Suetonius, in his life of Claudian, chap. xv. tells us that emperor discovered a woman to be the mother of a young man, whom she would not own for her son, by commanding her to be married to him; the horror of committing incest obliged her to declare the truth. In like manner Diodorus Siculus relates, that Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all pretended to be the sons of the king of the Cimmerians, and claimed the succession, found out the true son and heir, by ordering them to shoot each man his arrow into the dead king's body, which one of them refusing to do, was deemed the lawful claimant. See Patrick and Calmet.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day, was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east-country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

#### C H A P. V.

*Hiram sends to congratulate Solomon, furnishes timber to build the temple, and receives from Solomon wheat and oil. Solomon's workmen and officers.*

**A**ND Hiram, king of Tyre, sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of

his father:) for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I propose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people!

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats, unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, *and* two months at home: and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside



16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

## C H A P. VI.

*Solomon builds the temple, sixty cubits long, twenty cubits broad, and thirty high; which he divides into two parts; the exterior called the temple, and the interior called the oracle, in which the cherubims are placed. He finishes the work in seven years.*

**A**ND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

2 And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten cubits *was* the breadth thereof, before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building (*b*).

8 The door for the middle chamber *was* in

the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within *was* carved with knops, and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was* of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition, by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also

(*b*) The true reason why no noise was heard in the building of the temple, was that the stones and all other materials were hewn and squared and fitted at a distance; so that when brought to the place where the temple was to stand, there was nothing to do but to join them together; and this might be done not only for the ease and convenience of the carriage, but also for the magnificence of the work, and in commendation of the workmen's skill and ingenuity. See Exod. xx. 25. Calmet's Dictionary under the word SOLOMON, and Martin's Explication des Textes Difficiles, p. 186. We do not enter into any direct and full explanation of the building of the temple, as it would necessarily lead us into too great lengths, and not be clear without the assistance of plates. We therefore refer to those authors who have treated professedly on the subject; and particularly to Calmet, Scheuchzer, and Univ. Hist. vol. iv. 8vo.

the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims of olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing, unto the uttermost part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure, and one size.

26 The height of the one cherub *was* ten cubits, and *so was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts *were* a fifth part of the wall.

32 The two doors also *were* of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple, posts of olive-tree, a fourth part of the wall.

34 And the two doors *were* of fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

37 In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

38 And in the eleventh year, in the month Bul (which is the eighth month) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

#### C H A P. VII.

*The building of Solomon's house; of the house of Lebanon; and of the house of Pharaoh's Daughter. Hiram, an excellent workman, comes to Solomon from Tyre.*

**B**UT Solomon was building his own house thirteen years, and he finished all his house.

2 He built also the house of the forest of Leba-

non; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* against light in three ranks.

5 And all the doors and posts, *were* square, with the windows: and light *was* against light in three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

8 And his house where he dwelt *had* another court within the porch, *which was* of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All these *were* of costly stones, according to the measures of hewed stones, sawed with saws within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was* of costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, (after the measures of hewed stones) and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the Lord, and for the porch of the house.

13 And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the

the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that *were* upon the top of the pillars, *were* of lilly-work in the porch, four cubits.

20 And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz (c).

22 And upon the top of the pillars *was* lilly-work: so *was* the work of the pillars finished.

23 And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, ~~and~~ three looking toward the west, ~~and~~ three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lillies: it contained two thousand baths.

27 And he made ten bases of bras; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner: They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of bras: and the four corners thereof had underfettors: under the laver *were* underfettors molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were* joined to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four underfettors to the four corners of one base: and the underfettors *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 Then made he ten lavers of bras: one laver contained forty baths: and every laver *was* four cubits: and upon every one of the ten bases, one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house east-ward, over against the south.

40 And Hiram made the lavers and the shovels, and the basins: so Hiram made an end of doing all the work that he made king Solomon for the house of the Lord.

41 The two pillars, and the two bowls of the chapters that *were* on the top of the two pillars; and the two net-works, to cover the two bowls of the chapters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the

(c) These two pillars were called by the names of Jachin and Boaz, ver. 21, words which imply, that God alone gave stability, or was alone the support and strength of the temple. Various allegorical designations have been given to these pillars, into which we shall not enter. They appear to have been designed as ornaments to the temple, and to have as little reference to the pillar of cloud and of fire, as to the light and the air. The authors of the Universal History observe by way of conjecture, that one might suppose there was an inscription in some such sense as that above, given upon the basis of each of the pillars; that on the one beginning with the word Jachin, and that on the other with the word Boaz, from whence the pillars might have their denomination; as we see the books of Moses called by the first words which they begin with. See Universal History, vol. iv. p. 206.

two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars :

43 And the ten bases, and ten lavers on the bases :

44 And one sea, and twelve oxen under the sea :

45 And the pots, and the shovels, and the basons : and all these vessels which Hiram made to king Solomon, for the house of the Lord, *were* of bright bras.

46 In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many : neither was the weight of the bras found out.

48 And Solomon made all the vessels that *per-tained* unto the house of the Lord : the altar of gold, and the table of gold, whereupon the shew-bread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers, of pure gold ; and the hinges of gold, *both* for the doors of the inner house, the most holy *place*, and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the Lord : and Solomon brought in the things which David his father had dedicated ; *even* the silver, and the gold, and the vessels did he put among the treasures of the house of the Lord (c).

#### C H A P. VIII.

*Solomon conveys the ark of God and the tabernacle into the temple. His solemn dedication of the temple, and his prayer.*

**T**H E N Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon, at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord,

(c) Concerning this temple, we may observe upon the whole that the glory of it did not consist in its bulk or largeness, (for in itself it was but a small pile of building ; no more than 150 feet in length, and 105 in breadth, taking the whole together, and is exceeded by many of our parish churches,) but its chief grandeur and excellency lay in its out buildings and ornaments, in its workmanship, which was every where very curious, and in its overlayings, which were vast and prodigious. The overlaying of the Holy of Holies only, which was a room but thirty feet square, and twenty high, amounted to six hundred talents of gold, which comes to four millions three hundred and twenty thousand pounds of our sterling money. "The whole frame, says Josephus, was raised upon stones, polished to the highest degree of perfection, and

and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, *even* those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without : and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a *covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord.

11 So that the priests could not stand to minister, because of the cloud : for the glory of the Lord had filled the house of the Lord.

12 Then spake Solomon, The Lord said that he would dwell in the thick darkness,

13 I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel : (and all the congregation of Israel stood.)

15 And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein ; but I chose David to be over my people Israel.

17 And it was in the heart of David my father, to build a house for the name of the Lord God of Israel.

18 And the Lord said unto David my father,



Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart :

19 Nevertheless, thou shalt not build the house ; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, Lord God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart :

24 Who hast kept with thy servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth ? behold, the heaven, and heaven of heavens cannot contain thee ; how much less this house that I have builded ?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day :

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there : that thou mayest hearken unto the prayer which thy servant shall make towards this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place : and hear thou in

heaven thy dwelling-place, and when thou hearest, forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness.

33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house :

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against thee ; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them :

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar ; if their enemy besiege them in the land of their cities ; whatsoever plague, whatsoever sickness *there be* ;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house :

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, *even* thou only knowest the hearts of all the children of men :)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country, for thy name's sake ;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-

and so artificially put together, that there was no joint to be discerned, no sign of any working tools having been upon them ; but the whole looked more like the work of Providence and nature, than the product of art and human invention. And as for the inside, what carving, gilding, embroidery, rich silks, and fine linen, could do, of these there was the greatest profusion. The very floor of the temple was overlaid with beaten gold, the doors were large, and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold." Antiq. lib. viii. chap. 2. In a word, it was gold all over, and nothing was wanting either within or without, that might contribute to the glory and magnificence of the work.

OUT

out arm) when he shall come and pray towards this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (*for there is* no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, far or near;

47 *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee, in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was *so*, that when Solomon had made an end of praying, all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven.

55 And he stood and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the Lord *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and ~~a~~ hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

64 The same day did the king hallow the middle of the court that *was* before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen altar that *was* before the Lord *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering-in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the Lord had done for David his servant, and for Israel his people.

#### C H A P. IX.

*God appears to Solomon. Solomon gives Hiram twenty cities, which do not please him. He builds cities, drives out the Amorites, and sends ships to Ophir, which bring from thence four hundred and twenty talents of gold.*

**A**ND it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

2 That

2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb, and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house.

11 (Now Hiram, the king of Tyre, had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 And this is the reason of the levy which king Solomon raised, for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh, king of Egypt, had gone up, and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bond-men: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David, unto her house which Solomon had built for her: then did he build Millo.

25 And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burned incense upon the altar that was before the Lord. So he finished the house.

26 And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

# C H A P. X.

*The queen of Sheba visits Solomon, admires his wisdom, and departs, after having given and received presents. Solomon's wealth.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very

very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it*: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these, which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees, pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers. There came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty: so she turned and went to her own country, she and her servants.

14 Now the weight of gold that came to Solomon in one year, was six hundred three-score and six talents of gold,

15 Besides *that* be had of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

17 And *he* made three hundred shields of beat-

en gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other, upon the six steps: there was not the like made in any kingdom.

21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wisdom.

24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 And Solomon gathered together chariots, and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees, that *are* in the vale, for abundance.

28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

#### C H A P. XI.

*Solomon loves strange women, by whom he is drawn to idolatry. God raises up against him Hadad and Rezzan, and declares to Jeroboam, by the prophet Abijah, that he shall reign over ten tribes. Jeroboam flies into Egypt. Solomon dies, after a reign of forty years.*

**B**UT king Solomon loved many strange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:

2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go

go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princeſſes, and three hundred concubines; and his wives turned away his heart.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth, the goddeſſes of the Zidonians, and after Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the Lord, and went not fully after the Lord, as *did* David his father.

7 Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burned incenſe, and ſacrificed unto their gods.

9 And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord ſaid unto Solomon, Forasmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding, in thy days I will not do it, for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy ſon, for David my ſervant's ſake, and for Jeruſalem's ſake, which I have choſen.

14 And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite: he *was* of the king's ſeed in Edom (*d*).

15 For it came to paſs when David was in Edom, and Joab, the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom;

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſehold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he answered, Nothing: howbeit, let me go in any wiſe.

23 And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer, king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them of Zobah: and they went to Damafcus, and dwelt therein, and reigned in Damafcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſides the miſchief that Hadad *did*: and he abhorred Iſrael, and reigned over Syria.

26 And Jeroboam, the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, (whoſe mother's name *was* Zeruiah, a widow woman) even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man, that he was induſtrious, he made him a ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Je-

(*d*) Hadad was a young prince of the royal family of Idumea, who fled into Egypt when David conquered that country: for David having obtained a ſignal victory under the conduct of Abiſhai, who, at that time commanded in chief, ſent Joab afterwards with an order to kill all the males that ſhould be found in the land. But Hadad had eſcaped into Egypt, where, finding favour with the king, he married his wife's ſiſter, and there ſettled.

Y y

roboam

Roboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himself with a new garment: and they two were alone in the field.

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.

33 Because that they have forsaken me, and have worshipped Ashtoreth, the goddesses of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon; and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments, and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem, over all Israel, was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father (c): and Rehoboam his son reigned in his stead.

### C H A P. XII.

*Rehoboam refusing the old men's counsel, ten tribes revolt from him, and make Jeroboam king. He is forbidden by Shemaiah the prophet to fight against Jeroboam. Jeroboam's idolatry.*

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they sent and called him. And Jeroboam, and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter:

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee,

(c) Josephus, Antiq. lib. viii. cap. 3. tells us that Solomon lived to a great age, that he reigned eighty years, and died at ninety-four; but the authority of Josephus must never be put in ballance with that of the Holy Scriptures; from whence may be learned that Solomon lived to the age of fifty-eight or thereabout; because we may well presume that his immoderate pursuit of sensual pleasures both shortened his life, and left an eternal stain upon his memory: Otherwise the character which the author of Ecclesiasticus gives of this prince, is very beautiful. Eccclus. xlvii. 13, &c. Whether Solomon repented of his guilt, or whether he died immersed in idolatry and lust, the text doth no where tell us. The opinion of Jews and Christians concerning this matter is various. Some affirming, as strongly

saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the *cause* was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam, the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse. To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore

thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon.

22 But the word of God came unto Shemaiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Peniel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar, (so did he in Beth-el) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had devised

as others deny, that he wrote the book of Ecclesiastes, and the Proverbs, after his repentance. But this is one of those questions which will for ever be a field of controversy, as we have no certain guide from the Scriptures to direct us. Unpleasant however as it is to remark, it seems most likely, from the silence of the Scriptures, that he did not repent; since we can hardly believe that so considerable a circumstance in his life would have been omitted. It affords a striking lesson to all mankind to beware of the insatiations of vice; since even a Solomon was not secure from its delusions, and once unhappily immersed in it, seems never to have disengaged himself from it: for, with the greater light and wisdom we *et*r, there is certainly the less probability that we shall ever be awakened from our errors.



of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burned incense.

## C H A P. XIII.

*A man of God foretels that the priests of Beth-el should hereafter be offered up by Josiah. The band of Jeroboam is dried up, and restored at the prayer of the man of God. He turns in to an old prophet at Beth-el, and is destroyed by a lion.*

**A**ND behold, there came a man of God out of Judah, by the word of the Lord unto Beth-el (*f*): and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread, nor drink water in this place.

9 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

(*f*) Commentators are not agreed who this prophet was, neither is there any foundation for so much as a conjecture; the prophecy however is one of the most remarkable which we have in sacred writ. It foretels an action, that exactly came to pass above three hundred and forty years afterwards. It describes the circumstances of the action; and specifies the very name of the person who was to do it; and therefore every Jew who lived in the time of its accomplishment must have been convinced of the divine authority of religion, founded upon such prophecies as this; since none but God could foresee, and consequently none but God could foretel, events at such a distance. See Le Clerc and Calmet.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the as. So they saddled him the as; and he rode thereon,

14 And went after the man of God, and found him sitting under an oak; and he said unto him, *Art* thou the man of God, that camest from Judah? And he said, *I am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was said to me by the word of the Lord, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass as they sat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest back, and hast eaten bread, and drunk water in the place of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the as, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by

the way, and slew him : and his carcase *was* cast in the way, and the ass stood by it; the lion also stood by the carcase.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase : and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the Lord : therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went out and found his carcase cast in the way, and the ass and the lion standing by the carcase : the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back : and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own grave ; and they mourned over him, *saying*, Alas, my brother !

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried ; lay my bones beside his bones.

32 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places : whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

#### C H A P. XIV.

*Abijah, the son of Jeroboam, is sick ; Jeroboam sends his wife disguised, to the prophet Ahijah, who being forewarned of her coming, denounceth God's judgments against Jeroboam, who dies. Rehoboam dies.*

**A**T that time Abijah, the son of Jeroboam, fell sick.

2 And Jeroboam said to his wife, Arise, I pray

thee, and disguise thyself, that thou be not known to be the wife of Jeroboam ; and get thee to Shiloh : behold, there *is* Ahijah the prophet, which told me that I should *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him : he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah : but Ahijah could not see ; for his eyes were set by reason of his age *(g)*.

5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son ; for he *is* sick : thus and thus shalt thou say unto her : for it shall be when she cometh in, that she shall feign herself *to be* another woman.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam ; why feignest thou thyself *to be* another ? for I *am* sent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee ; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes,

9 But hast done evil above all that were before thee ; for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back :

10 Therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, shall the dogs eat ; and him that dieth in the field, shall the fowls of the air eat ; for the Lord hath spoken *it*.

12 Arise thou therefore, get thee to thine own house : *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him : for he only of Jeroboam shall come

*(g)* The more nearly we examine the structure of the human body, and the more attentively we consider it, the more we are struck with admiration. All, even the hardest parts, as the bones and cartilages, derive their origin from a fluid matter : but in old age the softest membranes grow hard, and the fluids themselves become subject to the laws of petrefaction. The smaller tubes, through which the fluids pass, are tender and flexible in youth, but acquire solidity till the age of perfection ; and at last in old age harden and even ossify in several parts. Hence the long train

of

to the grave, because in him there is found *some* good thing toward the Lord God of Israel, in the house of Jeroboam.

14 Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day : but what ? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah : and when she came to the threshold of the door, the child died ;

18 And they buried him : and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned, *were* two and twenty years : and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam, the son of Solomon, reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there : and his mother's name *was* Naamah, an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land : and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 And it came to pass in the fifth year of

king Rehoboam, *that* Shishak, king of Egypt, came up against Jerusalem :

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house ; he even took away all : and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it *was so* when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah ?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David : and his mother's name *was* Naamah, an Ammonitess. And Abijam his son reigned in his stead.

### C H A P. XV.

*Abijam reigns over Judah three years ; Asa forty and one. He is succeeded by Jehoshaphat. Nadab reigns over Israel two years ; Baasha having made a conspiracy, kills him, and all the family of Jeroboam, and reigns in Israel.*

**N**OW in the eighteenth year of king Jeroboam, the son of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jerusalem : and his mother's name *was* Maachah, the daughter of Abisshalom.

3 And he walked in all the sins of his father, which he had done before him : and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheless, for David's sake, did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem :

5 Because David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

of maladies ; hence old age, which is itself a malady. The eyes, which are a real *camera-obscura*, constructed with infinite art, have not only the faculty of moving in every sense, in children, in adults, and in grown men, but by a certain subtle mechanism, the retina sometimes draws near, sometimes removes from the chryalline, according as the objects are more or less distant : and nature, without our knowing it, and even in spite of us, does in the highest perfection, what art effects in a *camera-obscura*, by drawing near, or removing a paper or cloth from the glass through which the light enters. But in decrepid age this painting naturally goes off, *the eyes grow dark*, like those of Abijah, the fibres lose their flexibility, the eyes wrinkle, and at length see distant objects more distinctly than those which are near ; and when the space which is between the retina and chryalline, comes to be so blocked up, as that the rays of light can no more centre in this thin tunicle, the person then becomes blind. Scheuchzer.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his mother's name *was* Maachah, the daughter of Abihalom.

11 And Asa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol, in a grove; and Asa destroyed her idol and burned *it* by the brook Kidron.

14 But the high places were not removed: nevertheless, Asa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha, king of Israel, went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is a league between thee and me, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha, king of Israel, that he may depart from me.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted:

and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 And Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa, king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 And Baasha, the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines, (for Nadab and all Israel laid siege to Gibbethon)

28 Even in the third year of Asa, king of Judah, did Baasha slay him, and reigned in his stead.

29 And it came to pass when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha, the son of Ahijah, to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

# C H A P. XVI.

*Zimri conspires against Baasha, and kills him: the people of Israel make Omri king: Zimri burns himself in the king's palace. Omri overcomes Tibni. Joshua's curse upon the builder of Jericho fulfilled.*

**T**HEN the word of the Lord came to Jehu, the son of Hanani, against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like the house of Jeroboam, the son of Nebat.

4 Him that dieth of Baasha, in the city, shall the dogs eat: and him that dieth of his in the fields, shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu, the son of Hanani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 In the twenty and sixth year of Afa, king of Judah, began Elah, the son of Baasha, to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Afa, king of Judah, and reigned in his stead.

11 And it came to pass when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one ~~that pisseth against a wall~~, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Afa, king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain

the king: Wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the king's house, and burned the king's house over him with fire, and died:

19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and the treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni, the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni, the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty first year of Afa, king of Judah, began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill; and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the Lord, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri, which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 And in the thirty and eighth year of Afa, king of Judah, began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years.

30 And Ahab, the son of Omri, did evil in the sight of the Lord, above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel,

Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal, in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun (b).

### C H A P. XVII.

*Elijah being bid, is fed by Ravens: he goes to a widow woman of Zarephath, whose oil and meal fail not, till God sends rain: he raises her dead son to life.*

**A**N D Elijah the Tishbite, *who was of the inhabitants of Gilead*, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee east-ward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there (i).

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the Lord came unto him, saying,

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city; behold,

the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the Lord thy God liveth, I have not a cake, but ~~an~~ handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in, and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go, and do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow, with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22 And the Lord heard the voice of Elijah;

(b) The sentence which we see here fulfilled, was pronounced above four hundred and forty years before, and is a most striking proof of the divine prescience, as well as of the authority of those sacred writings which contain so remarkable a prediction. Josh. vi. 26. *Hiel* was probably a professed idolater; and therefore, either at the instigation of the court, might undertake the rebuilding of Jericho, or in defiance of God, and to let the world see that whatever was denounced in his name was of no significance at all: but the event proved the contrary, and he met with his condign punishment.

(i) Some interpreters, discontented with this miracle, have sought out a different mode of solving it, and have averred that the word rendered *ravens*, might with propriety be rendered *Arabs* or *Merchants*; who, they suppose, supplied Elijah with necessary food. But Bochart has sufficiently evinced that the original word never signifies

and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

## C H A P. XVIII.

*Elijah, by the command of God, promises Ahab that there shall be rain. The priests of Baal are gathered together unto mount Carmel, and Elijah agrees that the God who answers by fire should be acknowledged for the true God; after which he slays all the prophets of Baal, and a great rain descends from heaven.*

**A**ND it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab, and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And there was a fore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly:

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we loose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: Go tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not

there; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go tell thy lord, Behold, Elijah, is here: and he shall slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

*merchants, and that there were no Arabians inhabiting the coasts where Elijah lay concealed: and it can hardly be imagined, but that the place of his retreat would have soon been discovered to Ahab, had either merchants or other inhabitants of the country been at any time acquainted with it. Besides, the immediate order of God was, that he should retreat and hide himself where he might be absolutely secreted. And as the whole of the affair was miraculous, why should we not readily believe, that he who is able to do all things, appointed these birds to bring bread and meat daily to the prophet? And there is this to be said for the choice of ravens, that as they are solitary birds, and delight to live about brooks of water; so are they accustomed to seek out for provisions, and to carry them to the places of their abode; on which account they were no improper creatures for God to employ upon this service. For more on the subject, see Scheuchzer on the place, and Bochart's Hieroz. pars ii. lib. 2.*

24 And



24 And call ye off the name of your gods, and I will call on the name of the Lord : and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first ; for ye *are* many : and call on the name of your gods ; but put no fire *under*.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal, from morning even until noon, saying, O Baal, hear us ! But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud : for he *is* a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name.

32 And with the stones he built an altar in the name of the Lord : and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar ; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the *evening* sacrifice, that Elijah the

prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that I am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces : and they said, The Lord, he *is* the God ; the Lord, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal ; let not one of them escape. And they took them : and Elijah brought them down to the brook Kishon, and slew them there (*k*).

41 And Elijah said unto Ahab, Get thee up, eat and drink ; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink ; and Elijah went up to the top of Carmel ; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy* chariot, and get thee down, that the rain stop thee now.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was upon Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

### C H A P. XIX.

*Elijah flies into the wilderness, and there goes in the strength of the meat which he had taken forty days and forty nights. He is commanded to anoint Hazael to be king of Syria, Jehu king of Israel, and Elisha to be prophet. Elisha follows Elijah.*

**A**ND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

(*k*) It appears from the course of the divine history of this people, that the Israelites had ever a violent propensity to mix with the neighbouring nations, and to devote themselves to the practices of Idolatry. This would naturally, and did in fact, absorb large portions of them ; and the sole human means which preserved the remainder, was the severity of their civil laws against Idolatry. It will be necessary to remind the reader of that particularly, which is recorded, Deut. xvii. 2--5. which will throw great light upon this transaction, and vindicate the conduct of Elijah from objections : for, as the national God and civil magistrate of the Jews centered in one and the same object, their civil policy

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life; and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold then, an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake.

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire, a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering-in of the cave. And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for

the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, *even* I only am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria.

16 And Jehu, the son of Nimshi, shalt thou anoint *to be* king over Israel: and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay; and him that escapeth from the sword of Jehu, shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha, the son of Shaphat, who *was* plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: Then he arose, and went after Elijah, and ministered unto him.

#### C H A P. XX.

*Abab defeats Ben-hadad, king of Syria, with a great slaughter, in two battles; he spares Ben-hadad, and is on that account severely reproved by a prophet.*

**A**ND Ben-hadad, the king of Syria, gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent Messengers to Ahab, king of Israel, into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said,

policy and religion must be intimately united and incorporated. Idolatry therefore, as the renunciation of one God alone, was in a strict philosophical, as well as legal sense, the crime of *lese-majesty* or high-treason. Hence in the law against idolatry, Deut. xvii. 2. the crime is with great propriety called *the transgression of the COVENANT*. Thus we see the law in question stands clear of the cavils of infidels, and the abuse of intolerant believers. We see that the severity used by Elijah was as meritorious as that of Phinehas, which is spoken of with great commendation, Numb. xxv. 11. Psalm. cvi. 30.

My

My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children:

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, ~~and~~ for my silver, and for my gold; and I denied him not.

8 And all the elders, and all the people said unto him, Harken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his* ~~barne's~~ boast himself, as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves* in array. And they set *themselves* in array against the city.

13 And behold, there came a prophet unto Ahab, king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad, the king of Syria, escaped on a horse, with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the vallies; therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the Lord.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand:

land of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 And a certain man of the sons of the prophets, said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, Behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

(1) The offence which God threatens to punish thus severely in Ahab, consisted in his suffering such a blasphemer as Ben-hadad was, to go unpunished, which was contrary to an express law, Lev. xxiv. 16. If it should be urged that this was nothing to Ben-hadad, since the law concerned the Israelites only; the reply is, that this law extended not to those only who were born in the land, but, as it is there expressed, to strangers likewise, who were among them and in their power, as Ben-hadad certainly was. God had delivered him into Ahab's hand for his blasphemy, as he had promised, ver. 28. and therefore this act of Providence, compared with the law, did plainly intimate that he was appointed by God for destruction. But so far is Ahab from punishing him as he deserved, that he treats him like a friend and brother, dismisses him upon easy terms, and takes his bare word for the performance, without the least care for the reparation of God's honour. See Patrick and Poole.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment be; thou thyself hast decided *it*.

41 And he hastened, and took the ashes away from his face; and the king of Israel discerned him, that he *was* of the prophets.

42 And he said unto him, Thus saith the Lord, Because thou hast let go out of *thy* hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people (1).

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

#### C H A P. XXI.

*Ahab is denied Naboth's vineyard: Jezebel causeth Naboth to be stoned: Elijah denounceth God's judgments against Ahab and Jezebel.*

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab, king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread?

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread.

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise,

and

and eat bread, and let thine heart be merry : I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders, and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people :

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king : and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him : and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money : for Naboth is not alive, but dead.

16 And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab, king of Israel, which *is* in Samaria : behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession ? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy ? And he answered, I have found *thee* : because thou hast sold thyself to work evil in the sight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off

from Ahab ~~him that pisseth against the wall~~, and him that is shut up, and left in Israel ;

22 And will make thine house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the dogs shall eat ; and him that dieth in the field, shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me ? because he humbleth himself before me, I will not bring the evil in his days : *but* in his son's days will I bring the evil upon his house.

## C H A P. XXII.

*Ahab, seduced by false prophets, is slain at Ramoth-gilead ; the dogs lick up his blood. Jehoshaphat's good reign : he is succeeded by Jehoram, and Ahab by Ahaziah.*

**A**N D they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat, the king of Judah, came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* still, and take it not out of the hand of the king of Syria ?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead ? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear ? And they said, Go up ; for the Lord shall deliver *it* into the hand of the king.

7 And

7 And Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man (Micaiah, the son of Imlah) by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah, the son of Imlah.

10 And the king of Israel, and Jehoshaphat, the king of Judah, sat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah, the son of Chenaanah, made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah, said, *As* the Lord liveth, what the Lord saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have no shepherd. And the Lord said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left:

20 And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

24 But Zedekiah, the son of Chenaanah, went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you.

29 So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of the chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound, into the midst of the chariot.

36 And there went a proclamation throughout

out the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour; according unto the word of the Lord which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat, the son of Aza, began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

43 And he walked in all the way of Aza his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless, the high places were not taken away; for the people offered and burned incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the days of his father Aza, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah, the son of Ahab, unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not (*m*).

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father. And Jehoram his son reigned in his stead.

51 Ahaziah, the son of Ahab, began to reign over Israel in Samaria the seventeenth year of Jehoshaphat, king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

## The Second B O O K of the K I N G S,

Otherwise called, The Fourth B O O K of the K I N G S.

### C H A P. I.

*Elijah sends fire from heaven upon the messengers of king Ahaziah, and denounces his death. After Ahaziah, his brother Jehoram reigns in Israel (n).*

**T**HEN Moab rebelled against Israel, after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub, the god of Ekron?*

4 Now therefore, Thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto

(m) In the parallel place, 2 Chron. xx. 36, 37. Jehoshaphat is blamed by the prophet for having joined himself with Ahaziah in building ships. Commentators endeavour by various methods to untie this knot. I am of opinion, says Houbigant, that it cannot otherwise be unclosed, than by reading the Hebrew words, *ulu abeb, he consented*, instead of *ulu abeb, he consented not*; for where an effect is related, the cause cannot necessarily have been omitted. The whole should be read thus: ver. 48. *Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold*; ver. 49. *And Ahaziah the son of Ahab had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships; so which Jehoshaphat consented: but the fleet went not, for the ships were broken at Ezion-geber.*



him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub, the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty, with his fifty. And he went up to him: (and behold, he sat on the top of ~~an~~ hill) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty, with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burned up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers

to enquire of Baal-zebub, the god of Ekron; (*Is it not because there is no God in Israel to enquire of his word?*) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So he died, according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram, the son of Jehoshaphat, king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

### C H A P. II.

*Elijah with his mantle divideth the waters of Jordan, and passeth over on dry ground with Elisha, who requesteth a double portion of his spirit. A chariot of fire takes up Elijah; Elisha divides the waters of Jordan with the mantle of Elijah, healeth the waters of Jericho, and curseth the children who mock him.*

**A**ND it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. And Elisha said unto him, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, Tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho, came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were

(\*) This book contains an history of more than three hundred years, from the death of Jehoshaphat, A. M. 3115, till the ruin of the kingdom of Judah in 3416, including an account of the acts of Elijah and Elisha, the pious reigns of Jehoshaphat, Hezekiah and Josiah, the repentance of Manasseh, the wickedness of some other kings, the anger of God in consequence, and at length the destruction of the kingdom of Israel by the king of Assyria, and the captivity of Judah by Nebuchadnezzar.

divided hither and thither, so that they two went over on dry ground.

9 And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire (o), and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not find.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of the city *is*

pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more dearth, or barren land. ✓

22 So the waters were healed unto this day, according to the saying of Elisha, which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

### C H A P. III.

*The kings of Israel, of Judah, and of Edom, fight against the king of Moab: Elisha obtaineth water for them, and a promise of victory: the Moabites are overcome.*

**N**OW Jehoram, the son of Ahab, began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat, king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless, he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha, king of Moab, was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me

(o) These words are certainly not to be taken in a literal sense; nor can we presume to enter into any precise explanation of them. We may suppose, that a bright and radiant cloud, which, as it ascended, might appear like a *chariot and horses*, raised Elijah from the earth, and leaving this globe behind, wafted him into the seats of the blessed. The design of this assumption, as well as of that of Enoch, (See Genesis v. 24.) seems to have been not only to give the world a sensible proof of another, and a better country, even as heavenly, but also to shew his interposition for the sake of his servants, as well as to typify the future ascension of his son. See Calmer's Dissertation upon Enoch, and Roque's Continuation of Saurin, disc. 10. See a fine encomium upon the prophet, Eccles. xlviii. 1. &c.

against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here *is* Elisha, the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,

and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red *as* blood:

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-harasheth left they the stones thereof; howbeit, the slingers went about *it*, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land (p).

#### C H A P. IV.

*Elisha multiplieth the widow's oil; he promiseth a son to the Shunammite, and raiseth him up when dead. He feeds an hundred men with a few loaves.*

**N**OW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house?

(p) Not only the holy Scriptures, but several heathen writers assure us, that in cases of great extremity it was customary amongst various people to sacrifice to their god, whatever was most dear to them. Cæsar in his war with the Gauls tells us, that when they were afflicted with grievous diseases, or in time of war, or great danger, they either offered men for sacrifices, or vowed that they would offer them; because they imagined that their gods could never be appeased unless one man's life was given for another's. In conformity with this horrid custom, and to appease no doubt, as he thought, the anger of his idol *Chemosh*, the king of Moab made this costly sacrifice of his eldest son; a deed which it is plain from the text was held in the greatest abhorrence by the Israelites, who, to prevent any more such sacrifices, *departed from him, and returned to their own land.*

And

And she said, thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt; and live thou and thy children of the rest.

8 And it fell on a day, that Elisha passed to Shunam, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* a holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon, nor sabbath. And she said, *It shall be well.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well* with thee? *is it well* with thy husband? *is it well* with the child? And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing: wherefore he went again to meet him, and told him, saying, The child *is* not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 And Elisha came again to Gilgal, and *there was* a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* death in the pot! and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

42 And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

## C H A P. V.

*Naaman is sent by the king of Syria to the king of Samaria, to be cured of his leprosy; Elisha commandeth Naaman to wash seven times in Jordan. He obeys, and is cleansed. Gehazi receiveth gifts from Naaman, and becometh leprous.*

**N**OW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria; for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, Behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go, and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash and be clean?

14 Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel:

now

now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the Lord liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?

22 And he said, All *is* well: my master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content: take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest *thou*, Gehazi? And he said, Thy servant went no wither.

26 And he said unto him, Went not mine

heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever (*q*). And he went out from his presence a leper *as white* as snow.

## C H A P. VI.

*Elisha causeth an ax, which had fallen into the Jordan to swim; he discloseth the secret counsels of the king of Syria to the king of Israel. He leads the Syrians into Samaria; a severe famine rages there.*

**A**ND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too straight for us.

2 Let us go we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax-head fell into the water: and he cried and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

(*q*) A sentence which Gehazi justly deserved, for his crime was aggravated by a greedy covetousness, which is idolatry, prophanation of God's name, a downright theft, in taking that to himself which was given for others, deliberate and impudent lying, a desperate contempt of God's omnipotence, justice and holiness, an horrible reproach cast upon the prophet and his religion, and a pernicious scandal given to Naaman and every other Syrian who should chance to hear of it. While we are taught from hence that God knows our sins, though committed in secret, and will punish them, and particularly that his wrath pursues not only the unrighteous, but all those in general who are given to covetousness and dishonest gain: and that goods acquired by wicked means carry a curse with them, which often descends from parents to their children. See Poole and Ostervald.

12 And one of his servants said, None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us, *are* more than they that *be* with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses, and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 And it came to pass after this, that Benhadad, king of Syria, gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an ass's head *was sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat thy son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall; and the people looked, and behold, *he had* sackcloth within, upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the Lord; what should I wait for the Lord any longer?

#### C H A P. VII.

*Elisha prophesieth incredible plenty in Samaria: four lepers go to the camp of the Assyrians, which they find deserted: they return to the city with the news. The people rush forth from the gates of the city, and all things happen which Elisha had foretold.*

**T**HEN Elisha said, Hear ye the word of the Lord. Thus saith the Lord, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord on whose hand the king leaned, answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous men at the entering-in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And



5 And they rose up in the twilight, to go unto the camp of the Syrians : and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host : and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well : this day is a day of good tidings, and we hold our peace : if we tarry till the morning light, some mischief will come upon us : now therefore come, that we may go and tell the king's household.

10 So they came, and called unto the porter of the city : and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters ; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry ; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it : behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed) and let us send and see.

14 They took therefore two chariot-horses ; and the king sent after the host of the Syrians, saying, Go, and see.

15 And they went after them unto Jordan : and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour

*was sold* for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 And the king appointed the lord on whose hand he leaned, to have the charge of the gate : and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria :

19 And that lord answered the man of God, and said, Now behold, *if* the Lord should make windows in heaven, might such a thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him : for the people trode upon him in the gate, and he died.

## C H A P. VIII.

*The Shunammite hath her land restored. Ben-hadad being sick, sends Hazael to Elisha, from whom he has for answer that he shall die. Hazael succeeds to the kingdom of Syria. Jeoram's wicked reign. Abaziah succeedeth him.*

**T**HEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn : for the Lord hath called for a famine ; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God : and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines : and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass as he was telling the king how he had restored a dead body to life, that behold, the woman whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field, since the day that she left the land, even until now.

7 And Elisha came to Damascus ; and Ben-hadad, the king of Syria, was sick ; and it was told

told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Benhadad, king of Syria, hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the Lord hath shewed me, that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? and Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah, for David his servant's sake, as he promised him to give him alway a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night and

smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab, king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and he did evil in the sight of the Lord, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 And he went with Joram, the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah, the son of Jehoram king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick.

### C H A P. IX.

*Jehu is anointed king of Israel, that he may destroy the house of Ahab: he kills Joram, and afterwards Ahaziah: he commands Jezebel to be thrown out of a window, whose flesh the dogs devour, according to the prediction of Elijah.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel: then open the door, and flee, and tarry not.

4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I will cut off from Ahab ~~him that pisseth against the wall~~, and him that is shut up, and left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

13 Then they halted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?*

And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass when Joram saw Jehu, that he said, *Is it peace*, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts *are so many* (r)?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah!

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

26 Surely, I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take *and* cast him into the plat of ground, according to the word of the Lord.

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so*, at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers, in the city of David.

29 And in the eleventh year of Joram the

(r) i. e. Whilst her idolatries, wherewith she bewitches the people, are still continued and multiplied. He upbraids Jehoram with his mother's sins, not with his own, because hers were more notorious and infamous, and what by his connivance he had made his own; because they were the principal reason why God did inflict, and he was come, to execute these judgements; and because he could find no odious accusation against him, except about the golden calves, which he purposely declined mentioning, because he himself intended to keep them up. See Poole and Calmer.

son of Ahab, began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trod her under foot.

34 And when he was come in he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the scull, ~~and~~ the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel; so that they shall not say, This *is* Jezebel.

#### C H A P. X.

*The heads of seventy of Ahab's sons are brought to Jehu: he puts all the priests of Baal to death, in the temple of Baal at Samaria: but continues himself to worship the golden calves. He is succeeded by his son Jehoa-haz.*

**A**ND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and if ye will

harken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time: (now the king's sons *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering-in of the gate, until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, ~~and~~ his kinsfolks, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. And as he *was* at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jehonadab the son of Rechab, *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

19 Now

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab, the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands, escape, *be that letteth him go*, his life shall be for the life of him.

25 And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit, *from* the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing *that which is*

right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel, with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan east-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) even Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years.

#### C H A P. XI.

*Athaliah destroyeth the royal family, Jehosheba secretes Joash, the son of Ahaziah; whom, after six years, Jehoiada the priest, appoints to the throne: Athaliah comes to the temple, and is slain by the command of Jehoiada.*

**A**N D when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal (*s*).

2 But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the Lord, six years. And Athaliah did reign over the land.

4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

(*s*) The consideration of the fate which attended these royal families, is sufficient to make one thankful to God for having been born of meaner parentage. The whole offspring of Jeroboam, Baasha and Ahab, kings of Israel, was cut off for their idolatry; and the kings of Judah having contracted an affinity with the house of Ahab, and being by them seduced into the same crime, were so destroyed by three successive massacres, that there was but one left: for first Jehoram slew all his brethren, then Jehu slew all his brother's children, and now Athaliah destroys all the rest that her executioners can meet with. Enraged to see Ahab's family cut off, she resolved to revenge it on the house of David. As she was one of Ahab's family she had reason to apprehend that Jehu, who had a commission to extirpate all, would not be long before he called upon her; her only way therefore to secure herself against him was to usurp the throne; but this she knew she could not do, without destroying all the royal progeny, who were no well-wishers to the worship of Baal, which she had abetted, and was resolved to maintain.

5 And he commanded them, saying, *This is* the thing that ye shall do; A third part of you that enter in on the sabbath, shall even be keepers of the watch of the king's house.

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, *even* they shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain. And be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds, did the priests give king David's spears and shields, that *were* in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king!

13 And when Athaliah heard the noise of the guard, *and* of the people, she came to the people into the temple of the Lord.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her, kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there *was* she slain.

17 And Jehoiada made a covenant between the Lord, and the king and the people, that they should be the Lord's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars

and his images brake they in pieces thoroughly, and slew Mattan, the priest of Baal, before the altars. And the priest appointed officers over the house of the Lord.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

## C H A P. XII.

*Jehoash reigneth well all the days of Jehoiada: he collecteth money to repair the temple: he is slain by his servants, and succeeded by his son Amaziah.*

**I**N the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the Lord all his days, wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed, and burned incense in the high places.

4 And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the Lord,

5 Let the priests take *it* to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach, shall be found.

6 But it was *so*, that in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord.

10 And

10 And it was so, when they saw that *there* was much money in the chest, that the king's scribe, and the high priest came up, and they put up in bags, and told the money *that was* found in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord,

12 And to masons, and hewers of stone, and to buy timber and hewed stone, to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair *it*.

13 Howbeit, there were not made for the house of the Lord, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money, and sin-money was not brought into the house of the Lord: it was the priests'.

17 Then Hazael, king of Syria, went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash, king of Judah, took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the Lord, and in the king's house, and sent *it* to Hazael, king of Syria: and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar, the son of Shimeath, and Jehozabad, the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

#### C H A P. XIII.

*Jehoahaz reigns in Israel, and after him Joash, to whom Elisha prophesies that he shall thrice smite the Syrians. Elisha dies, and a dead man, being cast into his sepulchre, revives.*

**I**N the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did *that which was* evil in the sight of the Lord, and followed the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom.

3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the son of Hazael, all *their* days.

4 And Jehoahaz befought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as before-time.

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 In the thirty and seventh year of Joash, king of Judah, began Jehoash, the son of Jehoahaz, to reign over Israel in Samaria, and reigned sixteen years.

11 And he did *that which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah, king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria, with the kings of Israel.

14 Now Elisha was fallen sick, of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine



thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet (1).

22 But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael, king of Syria, died; and Ben-hadad his son reigned in his stead.

25 And Jehoash, the son of Jehoahaz, took again out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

#### C H A P. XIV.

*Amaziah reigns twenty-nine years; he overcomes the Edomites; is overcome by Jehoash king of Israel, who plunders the temple; Amaziah is slain by a conspiracy. After Jehoash, Jeroboam reigns in Israel forty-one years.*

**I**N the second year of Joash, son of Jehoahaz, king of Israel, reigned Amaziah, the son of Joash, king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan, of Jerusalem.

3 And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice and burn incense on the high places.

5 And it came to pass as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The father shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of Edom, in the valley of salt, ten thousand, and took Sela by war, and called the name of it Joktheel, unto this day.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash, king of Israel, went up; and he and Amaziah, king of Judah, looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash, king of Israel, took Amaziah, king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and

(1) Houbigant supposes some little deficiency here, and renders the verse thus. *The men who buried a dead man, when they beheld the bands of the Moabites, cast the dead man into the sepulchre of Elisha, and went their way; but the dead man, as soon as he touched the bones of Elisha, revived and stood upon his feet.* The life of Elisha was one continued train of miracles. The writer of Ecclesiasticus speaks thus concerning him. *The spirit of Elijah rested upon Elisha; whilst he lived he was not moved with the presence of any prince, neither could any bring him into subjection: nothing could overcome him, and after his death his body prophesied. He did wonders in his life, and at his death his works were marvellous.*

all the vessels *that were* found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah, king of Judah, *are they not* written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah, the son of Joash, king of Judah, lived after the death of Jehoash, son of Jehoahaz, king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are they not* written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, (who *was* sixteen years old) and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath, unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, who *was* of Gath-hepher (*u*).

26 For the Lord saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam, the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are they not* written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel: and Zechariah his son reigned in his stead.

C H A P. XV.

*Azariah reigns in Judah fifty-two years, and is succeeded by his son Jotham. Zechariah reigns over Israel six months, and is succeeded by Shallum; who is succeeded by Menahem. Tiglath-pileser carries captives into Assyria.*

**I**N the twenty and seventh year of Jeroboam, king of Israel, began Azariah, son of Amaziah, king of Judah, to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem: and his mother's name *was* Jecholiah, of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah had done;

4 Savethat the high places were not removed: the people sacrificed and burned incense still on the high places.

5 And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are they not* written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah, king of Judah, did Zechariah, the son of Jeroboam, reign over Israel in Samaria, six months.

9 And he did *that which was* evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin.

10 And Shallum, the son of Jabeesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zechariah, be-

*wellous.* There was an innate power in the bones of Elisha to produce so wonderful an effect: it was the immediate work and operation of God himself; who was thus willing not only to give his people a proof of the divine mission of his prophet, and of his own immediate presence amongst them, but also of that future resurrection from the dead, which is fully revealed to us in the gospel. Calmet remarks that this is further a symbol and a prophecy of the resurrection of Jesus Christ, with this difference, and a mighty one it is, that Elisha raised a dead body without raising himself, while Jesus Christ not only raised himself, but gives life to all those who believe in him.

(*u*) The only mention we have of this prophet is in this passage, and in the account of his famous mission to Ni-neveh, where we shall say more upon the subject. What the prophecies were by which he encouraged Jeroboam to

hold; they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth generation. And so it came to pass (*w*).

13 Shallum, the son of Jabesh, began to reign in the nine and thirtieth year of Uzziah, king of Judah; and he reigned a full month in Samaria.

14 For Menahem, the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum, the son of Jabesh, in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 Then Menahem smote Tiphfah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*; and all the women therein that were with child, he ripped up.

17 In the nine and thirtieth year of Azariah, king of Judah, began Menahem, the son of Gadi, to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam, the son of Nebat, who made Israel to sin.

19 And Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah, king of Judah, Pekahiah, the son of Menahem, began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the Lord: he departed not from the

sins of Jeroboam, the son of Nebat, who made Israel to sin.

25 But Pekah, the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 In the two and fiftieth year of Azariah, king of Judah, Pekah, the son of Remaliah, began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the Lord: he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin.

29 In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, (and reigned in his stead) in the twentieth year of Jotham, the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of Uzziah, king of Judah, to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the Lord: he did according to all that his father Uzziah had done.

35 Howbeit, the high places were not removed: the people sacrificed and burned incense still in the high places: he built the higher gate of the house of the Lord.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

proclaim war against the king of Syria, are no where recorded; but as we have not every thing which the prophets did write, so several prophets, did not commit their predictions to writing. From this place however, we may observe that God was very merciful to the Israelites, though a very wicked people, in continuing a race of prophets among them even after Elisha was dead. See Patrick.

(*w*) God had promised Jehu, that for executing his will upon the house of Ahab, he would continue the crown of Israel in his family for four generations; and accordingly Jehoahaz, Joash, Jehoram and Zechariah succeeded him; but

37 (In those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

## C H A P. XVI.

*Ahaz reigns sixteen years over Judah: he sends the treasures of the temple to Tiglath-pileser, who takes Damascus, and puts to death Rezin, king of Syria. Hezekiah succeeds his father Ahaz.*

**I**N the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burned incense in the high places, and on the hills, and under every green tree.

5 Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin, king of Syria, recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the Lord, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of it* captive to Kir, and slew Rezin.

10 And king Ahaz went to Damascus, to meet Tiglath-pileser, king of Assyria, and saw an altar *that was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar,

and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it*, against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burned his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brazen altar which *was* before the Lord, from the fore-front of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders of the bales, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord, for the king of Assyria.

19 Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

## C H A P. XVII.

*Hoshea reigns in Samaria nine years; Shalmaneser takes Samaria; carries Israel away captive, and sends other inhabitants, who are devoured by lions.*

**I**N the twelfth year of Ahaz, king of Judah, began Hoshea, the son of Elah, to reign in Samaria over Israel, nine years.

2 And he did *that which was* evil in the sight

but because he did it not so much in obedience to the divine commands, as to satisfy his private ambition, and in a method of cruelty quite abhorrent to the divine nature, God cut his family short as soon as he had fulfilled his promise to him; and thereby accomplished the prophecy of Hosea. *I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, chap. i. 4. And perhaps it was in remembrance of this promise, as well as of the prophecy which confined the kingdom to Jehu's family for four generations only, that Shallum was encouraged to attempt the life of Zechariah.

of the Lord, but not as the kings of Israel that were before him.

3 Against him came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen (whom the Lord cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burned incense in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks, like to the neck of

their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and told themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them:

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria, unto this day.

24 And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of them (x).

(x) Josephus in this part of his history varies from the sacred text. For instead of the increase of *lions* which destroyed the people, he tells us that they were visited with a dreadful *plague*, so that the place was in a manner depopulated by it. But allowing it to be lions, why should these new inhabitants be afflicted with these creatures *for not fearing the Lord*, when the Israelites, who feared the Lord as little as they, were never infested with any such thing. The Israelites indeed were addicted to idolatry, but then they did not deny the divine power and providence; only they imagined that their idols were the intermediate causes whereby the blessings of the supreme God might be conveyed to them: whereas these new comers believed the idols they worshipped to be true gods, and had no conceptions higher. They had no notion of one eternal, almighty and independent being; they took the God of Israel to be such

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord.

29. Howbeit, every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel;

35 With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the Lord, who brought you up out of the land of Egypt, with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you, ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

### C H A P. XVIII.

*Hezekiah reigns twenty-nine years. He destroys idolatry, and shakes off the yoke of the Assyrians. Sbalmaneser besieges Samaria: Sennacherib sends Rab-shakeh to Jerusalem, who exhorts the people to deliver themselves up to the king of Assyria.*

**N**OW it came to pass in the third year of Hoshea, son of Elah, king of Israel, that Hezekiah, the son of Ahaz, king of Judah, began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zechariah.

3 And he did *that which was* right in the sight of the Lord, according to all that David his father did.

4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him(y).

6 For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

7 And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, even unto Gaza,

Such an one as their own; a local god, whose care and power extended no further than to one particular nation or people; and therefore to rectify their sentiments in this particular, he took this method to let them know that *all the brasts of the forest were his*, and that whenever he is incensed with a people, he wants no instruments to execute his wrath; the air, the earth, the elements, and creatures of any kind, *can* avenge him, and punish them. See Lev. xxvi. 22. Jer. xv. 3. and Calmet, and Scheuchzer on the place.

(y) This same commendation is given to Josiah, chap. xxiii. 25. so that it must relate to some particular virtue wherein Hezekiah stood distinguished from the rest of the kings of Judah; and that was his *trusting in the Lord God of Israel*, as it is in the beginning of the verse, and not in the help of any foreign forces, as all the other kings, even the most renowned for their piety, are known to have done in some measure. See Calmet.

and

and the borders thereof, from the tower of the watchmen to the fenced city.

9 And it came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea, son of Elah, king of Israel) *that* Shalmanezzer, king of Assyria, came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah (that *is* the ninth year of Hoshea, king of Israel) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the city of the Medes:

12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moles the servant of the Lord commanded, and would not hear *them*, nor do *them*.

13 Now in the fourteenth year of king Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them.

14 And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me, I will bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold* from the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.

17 And the king of Assyria sent Tartan, and Rabсарis, and Rab-shakeh from Lachish, to king Hezekiah with a great host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim, the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou sayest, (but *they are but vain* words) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now behold, thou trustest upon the staff

of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh, king of Egypt, unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God: *is* not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 Then said Eliakim, the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath* he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own *urine* with you.

28 Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not unto Hezekiah: for thus saith the king of Assyria, Make an *agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria.



34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim, the son of Hilkiab, which *was* over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder, to Hezekiah, with *their* clothes rent, and told him the words of Rab-shakeh.

## C H A P. XIX.

*Hezekiah mourning, sendeth to Isaiah to pray for him; he comforteth him: Sennacherib sendeth a blasphemous letter to Hezekiah; Hezekiah's prayer. An angel slayeth the Assyrians: Sennacherib is slain by his own sons.*

**A**N D it came to pass when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah, king of Ethiopia, Behold, he is come out to fight

against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah, king of Judah saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.

20 Then Isaiah, the son of Amoz, sent to Hezekiah, saying, Thus saith the Lord God of Israel, *That* which thou hast prayed to me against Sennacherib, king of Assyria, I have heard.

21 This *is* the word that the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

23 **B**E HOLD, thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will

will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb; as the grass on the house-tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall* be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

*Hezekiah, receiving a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward for a sign. Manasseh succeeds Hezekiah.*

**I**N those days was Hezekiah sick unto death: and the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept sore.

4 And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord.

6 And I will add unto thy days fifteen years; and I will deliver thee, and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, What *shall* be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

9 And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 And at that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there

there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even from Babylon.*

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken, And he said, *Is it not good*, if peace and truth be in my days?

20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

22 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

#### C H A P. XXI.

*Manasseh reigns fifty-five years. He worships idols, and fills Jerusalem with innocent blood. He is succeeded by Amon, who is no better than his father, and is slain after a reign of two years. Josiah his son succeedeth him.*

**M**anasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: and his mother's name was Hephzi-bah.

2 And he did *that which was* evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven, in the two courts of the house of the Lord.

6 And he made his son pass through the fire, and observed times, and used enchantments,

and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the Lord, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made, in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

10 And the Lord spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah to sin also with his idols;

12 Therefore thus saith the Lord God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a *man* wipeth a dish, wiping *it*, and turning *it* up-side down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another: beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the Lord.

17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mother's name was Meshullemeth the daughter of Haruz of Jotbah.

20 And

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20 And he did *that which was* evil in the sight of the Lord, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them :

22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah ?

26 And he was buried in his sepulchre, in the garden of Uzza : and Josiah his son reigned in his stead.

### C H A P. XXII.

*Josiah reigns thirty-one years : he repairs the ruins of the temple. Hilkiah finds the book of the law : Huldah the prophetess foretells the destruction of Jerusalem.*

**J**osiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem : and his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was* right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying,

4 Go up to Hilkiah the high-priest, that he may sum the silver *which is* brought into the house of the Lord, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the over-sight of the house of the Lord : and let them give it to the doers of the work, which *is* in the house of the Lord, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made

(z) This is generally agreed to have been the archetype written by Moses, and by him ordered to be deposited with the ark, in the most holy place, but which some pious high-priest had caused to be thus hid in the reign of Ahaz or Manasseh, to prevent its being destroyed with all the other copies of it ; for it plainly appears by the tenour of the history, that this was the only perfect one left. But it is much disputed whether it was the whole Pentateuch, emphatically called *éturè*, the law, or only *Deuteronomy*, or even barely the 28th, 29th, 30th, and 31st chapters of it. Josephus by calling it " the Sacred books of Moses," seems to declare intirely for the former ; others have declared for the latter, because the book of Deuteronomy is a kind of repetition or epitome of the Mosaic law. We think, with the far greater number of Jews and Christians, that it was the whole Pentateuch ; and that there might be still several imperfect and mutilated copies dispersed here and there, which might be now rectified by this prototype, after it was thus brought to light.

with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law (z) in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan the scribe, and Asahiah, a servant of the king's, saying,

13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found : for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe. Now she dwelt in Jerusalem in the college ; and they communed with her.

15 And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, who sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace (a); and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

### C H A P. XXIII.

*Josiah reads in the temple the book of the law. He purifies the temple and Judah from idolatry. He destroys the altar at Beth-el, and pollutes the place. He takes away the high places of Samaria, and kills the priests: he celebrates the passover, is wounded at Megiddo, and dies. He is succeeded by his son Jehoahaz, and afterwards by Jehoiaquim.*

**A**ND the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant *which was found in the house of the Lord.*

3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant, *that were written in this book:* and all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels *that were made for Baal, and for the grove, and for all the host of heaven:* and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests,

whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites that *were* by the house of the Lord, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering-in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering-in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper-chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made, in the two courts of the house of the Lord, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth, the abomination of the Zidonians, and for Chemosh, the abomination of the Moabites, and for Milcom,

(a) The death of Josiah was indeed sudden and immature; he fell in battle against the Egyptians; (See the next chap. ver. 29.) and yet he may be said to have *gone to his grave in peace*, because he was recalled from life while his kingdom was in a prosperous condition, before the calamities wherewith it was threatened, were come upon it, and whilst he himself was in peace and reconciliation with God. Thus, when the righteous are taken away from the evil to come, though in the sight of the universe they seem to die, and their departure is taken for misery, yet in what manner so ever their exit be, they may well be said to die in peace, who, after their dissolution here, are numbered among the children of God, and have their lot among the saints. See Isaiah lvii. 1. Wisd. iii. 2, &c.

the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover, the altar that *was* at Beth-el, and the high place which Jeroboam, the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, who came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there, upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

24 Moreover, the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the priest found in the house of the Lord.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his

might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh-nechoh, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead.

31 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim, the son of Josiah, king, in the room of Josiah his father; and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

CHAP.

## C H A P. XXIV.

*Jehoiakim rebels against the king of Babylon, and dies. Nebuchadnezzar besieges Jerusalem, takes king Jehoiakim captive, plunders the temple, and makes Mattaniah king; who reigns eleven years, and then rebels against the king of Babylon.*

**I**N his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood, that he shed: for he filled Jerusalem with innocent blood, which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar, king of Babylon, came against the city, and his servants did besiege it.

(b) Nebuchadnezzar carried away the treasures and rich furniture of the temple at three different times: *First*, In the third year of the reign of Jehoiakim when he first took Jerusalem, he carried half of the vessels of the house of God away into the land of Shinar, and put them into the house of his god, Dan. i. 2. These were the vessels which his son Belshazzar profaned, Dan. v. 2. and which Cyrus restored to the Jews, Ezra. i. 7. to be set up in the temple again when rebuilt: *Secondly*, In the reign of Jehoiachin he took the city again, and cut in pieces a great part of the vessels of gold which Solomon had made, and which by some chance or other had escaped his former plunder. *Thirdly*, In the 11th year of Zedekiah, he pillaged the temple once more, when he broke in pieces the pillars of brass &c. and took along with them all the vessels of silver and gold that he could find, and carried them to Babylon. See the next chap. ver. 13, &c. It is something strange that among all this inventory, no mention is made of the ark of the covenant, which of all other things was held most sacred. But it is very probable that it was burned together with the temple in the last desolation; for what some say of its being hidden by the prophet Jeremiah in a certain cave in mount Nebo, is a mere fable. See Calmet's Comment. and Dissert. upon the ark.

12 And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon (b).

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, *all that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

## C H A P. XXV.

*Nebuchadnezzar, having taken Jerusalem, puts out the eyes of Zedekiah, and carries him to Babylon. The temple is burned. Ishmael kills Gedaliah. Jehoiachin is released from prison by Evil-merodach.*

**A**ND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadnezzar king of

Babylon



Babylon came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of *war* fled by night, by the way of the gate, between two walls, which *is* by the king's garden, (now the Chaldees *were* against the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burned the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great *man's* house burned he with fire (c).

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dressers, and husbandmen.

13 And the pillars of brass that *were* in the house of the Lord, and the bases, and the brazen sea that *was* in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the

snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen-work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar, with wreathen-work.

18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

19 And out of the city he took an officer, that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael, the son of Nethaniah, and Johanan, the son of Careah, and Seraiah, the son of Tanhumeth, the Netophathite, and Jaazaniah, the son of a Maachathite, they, and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

(c) The temple was burnt four hundred years after the time that it was built, says Sir John Marsham; four hundred and twenty-four years, three months and eight days, says Abp. Usher; four hundred and thirty years, says Abarbinel, and other learned Jews; but Josephus computes the matter still higher; for he tells us that the temple was burned four hundred and seventy years, six months and ten days after the building of it; one thousand and sixty years, six months and ten days from the time of the Israelites' coming out of the land of Egypt; one thousand nine hundred and fifty years, six months and ten days from the deluge; and three thousand five hundred and thirty years, six months and ten days from the creation; and he mentions it as a very remarkable circumstance, that the second temple was burned by the Romans in the same month, and on the very same day of the month, that this was set on fire by the Chaldeans; and, as some of the Jewish Rabbis say, when the Levites were singing the very same passage; the 23d verse of the 94th Psalm. See Antiq. lib. x. cap. 11.

25 But it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Eliphaz, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seven

and twentieth day of the month, that Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison.

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon.

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of a king, a daily rate for every day, all the days of his life.

## The First BOOK of the CHRONICLES.

### CHAP. I.

*The genealogy of Adam to Noah, and from Noah to Abraham: the sons of Abraham: the posterity of Ishmael and Esau (d).*

**A**DAM, Sheth, Enoch,

2 Kenan, Mahalaleel, Jered,

3 Enoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines) and Caphthorim.

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of Shem; Elam, and Ashtur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram; the same is Abraham.

28 The sons of Abraham; Isaac, and Ishmael.

29 These are their generations: The first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

(d) The ancient Hebrews made but one book of the Chronicles, which they called *deberi imim*, "The words of the days;" that is, *diaries* or *journals*; and they supposed these books to have been taken from the ancient Chronicles of the kings of Judah and Israel, which are so often referred to in these and the books of kings. The LXX intitle them, *the books of [παράλειποντες]*, that which is omitted; hereby signifying that this work is a kind of supplement to the other books of Scripture; and indeed we find many particulars here which are omitted elsewhere. The writer of these books is not well known. They are generally, says Mr. Locke, attributed to Ezra, who wrote them after the return from the captivity, assisted by the prophets Haggai and Zechariah. Compare the last verses of the second book of Chronicles with the beginning of Ezra. The books of the Chronicles are so different in names, genealogies and other things, from the other books of the Bible, continues Mr. Locke, that very few Jews have ventured to comment upon them. St. Jerome, speaking of these books, says, that it is a folly to pretend to have a true idea of

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon, Aniram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

43 Now these *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham, of the land of the Temanites, reigned in his stead.

46 And when Husham was dead, Hadad, the son of Bedad, (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

49 And when Shaul was dead, Baal-hanan, the son of Achbor, reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

### C H A P. II.

*The genealogy of Jacob. The posterity of Judah to David. The sons of Jesse and of David.*

**T**HESE *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And Tamar his daughter-in-law bare him Pharez, and Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jesse,

13 And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

of the sacred writings without them; because in almost every chapter we meet with anecdotes omitted in the books of Kings, and a great variety of circumstances related in the Gospel, illustrated and explained. The first book contains a kind of recapitulation of the Sacred History, by genealogies from the beginning of the world to the death of David, in the year of the world 2299. And the second contains the history of the kings of Judah, and of those of Israel in part, from the beginning of the reign of Solomon alone, to the return from captivity in the year 3468. Speaking of the difference of names, &c. found in these books, Calmet remarks very judiciously, that it is not extraordinary that books which have passed through so many hands for so many ages, should have suffered some alterations in dates and numbers. In copies of books so ancient, and written in a language so little known, we may certainly wonder rather that there are so few mistakes, than that there are any. See Calmet's Preface, and Le Clerc *Sentimens de quelques Theologiens*, &c.

16 Whose sisters were Zeruah; and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

18 And Caleb the son of Hezron begat *children* of Azubah his wife, and of Jerioth: her sons are these; Jether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, who bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur and Aram, with the towns of Jair from them, with Kenath, and the towns thereof, *even* threescore cities: all these belonged to the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah, she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai, Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife: and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sifamai, and Sifamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb, the brother of Jerahmeel, were, Mesha his first-born, who was the father of Ziph; and the sons of Mareshah, the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, Sheva, the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsa.

50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal, the father of Kirjath-jearim.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal, the father of Kirjath-jearim, had sons; Haroeh, and half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zerahites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites,

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

### C H A P. III.

*The genealogy of the descendants of David, and of the kings of Judah his successors.*

**N**OW these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess; the second Daniel (e), of Abigail the Carmelitess;

(e) In 2 Sam. iii. 3. this son is called *Chileab*: but whether he had two names, or there be an error in one of these passages, is not possible to determine. The other alterations in names which are found in the following verses may be corrected by the parallel passages in Samuel. As the genealogy of Judah was given first, so that of David is particularly mentioned, as the promise of the Messiah was peculiarly given him.

2 The third, Absalom the son of Maachah, the daughter of Talmi, king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-sheba, the daughter of Ammiel:

6 Ithar also, and Eliphaz, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliphaz, and Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

17 And the sons of Jeconiah; Assir, Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah (*f*) were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and She-lomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hashadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaias: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elieoenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elieoenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaias, and Anani, seven.

## C H A P. IV.

*The second genealogy of Judah. The genealogy of Simeon. Their habitations.*

**T**HE sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah, the son of Shobal, begat Jahath; and Jahath begat Ahumai, and Lahad. *These are* the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hezelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. *These are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 And Ashur the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. *These were* the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 And Chelub, the brother of Shuah, begat Mehir, who was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. *These are* the men of Rechab.

13 And the sons of Kenaz; Othniel, and Se-raiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Se-raiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel: Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these

(f) Houbigant thinks these words have been inserted by mistake. An omission of which will make Zerubbabel the son of Salathiel, as he is said to be, Matt. i. 12.

are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 The sons of Shelah, the son of Judah, *were*, Er the father of Lecah, and Laadah the father of Marefhah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work.

24 The sons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mifhma his son.

26 And the sons of Mifhma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazarfusim, and at Beth-birei, and at Shaaraim: These *were* their cities, unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities.

33 And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah, the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah the son of Seraiah, the son of Asiel,

36 And Elieonai, and Jaakobah, and Jeshohaiah, and Afaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These mentioned by *their* names, *were* princes in their families: and the house of their fathers increased greatly.

39 And they went to the entrance of Gedor,

*even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name, came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

## C H A P. V.

*The genealogies of Reuben, Gad, and Manasseh. Their captivity under Tiglath-pileser.*

**N**OW the sons of Reuben the first-born of Israel (for he *was* the first-born; but forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birth-right *was* Joseph's:)

3 The sons, *I say*, of Reuben the first-born of Israel *were*, Hanoah, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tiglath-pileser king of Assyria carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations *was* reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And east-ward he inhabited unto the entering-in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

11 And the children of Gad dwelt over-against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shaphan the next, and Jaanai, and Shaphat in Bashan.

13 And

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshihai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 The sons of Reuben and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threecore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishai, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

*The genealogy of Levi, and of Aaron: the offices of the priests and Levites. The cities which were assigned them.*

THE sons of Levi; Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (*he it is that executed the priest's office, in the temple that Solomon built in Jerusalem:*)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiyah, and Hilkiyah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi; Gershon, Kohath, and Merari.

17 And these *be* the names of the sons of Gershon; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershon; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziab his son, and Shaul his son.

25 And



25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophia his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Afaiah his son.

31 And these *are they* whom David set over the service of the song in the house of the Lord, after that the ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation, with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office, according to their order.

33 And these *are they* that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershon, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Habbabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Musi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 But Aaron and his sons offered upon the

altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, *which were* left of the family of that tribe *were cities given* out of the half-tribe, *namely*, out of the half-tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershon throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities, with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath, had cities of their coasts, out of the tribe of Ephraim.

67 An

67 And they gave unto them of the cities of refuge, Shechem in mount Ephraim, with her suburbs; *they gave* also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Ajjalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan, with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Debareth with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjath-aim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

#### C H A P. VII.

*The genealogies of Issachar, of Benjamin, of Naphtali, of Manasseh, of Ephraim, and of Asher.*

**N**OW the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar, *were* valiant men of might, reckoned in all by their genealogies, fourscore and seven thousand.

6 *The sons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies, twenty and two thousand and thirty four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameh. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and battle.

12 Shuppim also, and Huppim, the children of Ir and Hushim, the sons of Aher.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitels bare Machir, the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam, and Rakem.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were Ahian and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath

*that*

*that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshua his son.

28 And their possessions and habitations *were*, Beth-el, and the towns thereof, and east-ward Naaran, and west-ward Gezer with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet; and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Shual, and Beri, and Imrah.

36 The sons of Zophah; Suah, and Harnepher, and Imna, and Shelesh, and Amal.

37 Bezer, and Hod, and Shamga, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

#### C H A P. VIII.

*The genealogy of Benjamin to Saul. The sons of Saul.*

**N**OW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,  
2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham.

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of the Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shishak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanah,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak.

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 And Ner begat Kish, and Kish begat Saul,

Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

34 And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimti; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleash his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel (g).

39 And the sons of Eshek his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons sons an hundred and fifty. All these *are* of the sons of Benjamin.

### C H A P. IX.

*The first inhabitants of Jerusalem, after their return from the captivity; the officers; the functions of the priests and Levites. The genealogy of Saul.*

**S**O all Israel were reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 Now the first inhabitants *that dwell* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah: Jewel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hafenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Me-

shullam the son of Shephatiah, the son of Reuel, the son of Ibrijah.

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 And of the priests; Jedaiah, and Jehoia-rib, and Jachin,

11 And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward. They *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father): the Korahites *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the Lord, *were* keepers of the entry.

20 And Phinehas the son of Eleazar *was* the ruler over them in time past, *and* the Lord *was* with him.

21 *And* Zechariah, the son of Meshelemiah,

(g) As the genealogy of the other sons has been given in the preceding chapters, this gives the genealogy of Benjamin, and therefore here the genealogies might be naturally supposed. But at ver. 35. of the next chapter, we have ten verses of Benjamin's genealogy, which were no doubt originally the same with the ten verses of this chapter, beginning at verse 29. It is difficult to account for the repetition of these verses, provided they were repeated originally, but if they have only been repeated through the blunder of a transcriber, it is easy to assign the cause of it; and this cause is the existence of the same words in the verse preceding the verses here, and also in the verse preceding those in the next chapter. But however these verses might be introduced into the next chapter, several mistakes may be corrected by the repetition. See particularly the 35th verse. The reader must use his own judgment for the correction of such difference in names as he finds in these two chapters. See Kennicott's Dissertation, vol. i. p. 485.

was porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to the porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, ~~and~~ the oil, ~~and~~ the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite) had the set office over the things that were made in the pans.

32 And *other* of their brethren of the sons of the Kohathites, *were* over the shew-bread, to prepare *it* every sabbath.

33 And these *are* the fingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work, day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, and Abaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea, and Rephaiah his son, Elefah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

### C H A P. X.

*Saul is conquered by the Philistines, and dies: his three sons are slain: the inhabitants of Jabesh-gilead bury them. The kingdom is transferred from Saul to David.*

**N**OW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his

sons, and brought them to Jabez, and fasted seven days.

13 So Saul died for his transgression which he committed against the Lord, *even* against the word of the Lord which he kept not, and also for asking *counsel* of one that had a familiar spirit, to enquire of it;

14 And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David, the son of Jesse.

## C H A P. XI.

*David is anointed king in Hebron. He takes Zion from the Jebusites. A catalogue of his worthies.*

**T**HEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover in time past, even when Saul was king, thou wast he that leddest out, and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron, before the Lord; and they anointed David king over Israel, according to the word of the Lord, by Samuel.

4 And David and all Israel went to Jerusalem which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first, shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the Lord of hosts was with him.

10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel to make him king according to the word of the Lord, concerning Israel.

11 And this is the number of the mighty men

whom David had; Jathobeam an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of three mighties.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines garrison was then at Beth-lehem.

17 And David longed and said, Oh, that one would give me drink of the water of the well of Beth-lehem (b), that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord,

19 And said, My God forbid it me, that I should do this thing! shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai, the brother of Joab, he was chief of the three: for, lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit, he attained not unto the first three.

22 Benaiah, the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he

(b) The 17th verse seems to contain, not only David's bare longing for the water of Bethlehem, but his passionate wish to see his native town freed from the troops of the Philistines; and should be rendered, *David longed and said, who will give me to drink, &c.*? The action of pouring water out before the Lord, was used with great solemnity; See 1 Sam. vii. 6. and here David seems, in consequence of that sacred custom, to have poured out the water which was thus unexpectedly brought him, ver. 16. either by way of prayer that God would forgive his having thus undesignedly hazarded the lives of his bravest warriors, or else as an act of thanksgiving for their safe return. The humane and generous reader's heart will sufficiently suggest to him reflections suited to this great resolution. Curtius

went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah, the son of Jehoiada, and had a name among three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were* Asahel, the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira, the son of Ikkeish the Tekoite, Abiezer the Antiothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled, the son of Baana the Netophathite,

31 Ithai, the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan, the son of Shage the Hararite,

35 Ahiam, the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab, the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina, the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

43 Hanan the son of Maachah, and Josaphat the Mithnite,

44 Uzzia the Asherathite, Shama and Jehail, the sons of Hothan the Aroerite,

45 Jedaiel the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Johaviah, the sons of Elnaam, and Ithmah the Moabite,

relates something similar of Alexander the Great; who, when his army was near being destroyed by thirst, and two of his soldiers had got a cruise of water for their children, and, happening to meet with Alexander, offered it to him to drink, returned the cup full as it was to his soldiers and said, "I cannot bear to drink it alone, and it is too little to be divided among all; give it the children." See Kennicott and Chandler. As it would not suit the nature of our work to enter into a minute discussion of all the variations between this list of David's worthies and that in 2 Sam. xxiii. we beg leave to refer the critical reader to Dr. Kennicott's Dissertations, vol. i.

47 Eliel, and Obed, and Jasiel the Mesobaite.

## C H A P. XII.

*The names of those brave men who came to David at Ziklag. The armies that came to him at Hebron.*

**N**OW these *are* they that came to David to Ziklag while he yet kept himself close, because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 They *were* armed with bows, and could use both the right hand and the left, in *curling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Beraiah, and Jehu the Antiothite,

4 And Iismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josiabab the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jehoram of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, *and* men of war fit for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains:

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mithmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them* of the vallies, both toward the east, and toward the west.

16 And there came of the children of Benjamin, and Judah, to the hold unto David.



17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke it.

18 Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are* we, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David (when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, to the jeopardy of our heads.)

20 And as he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day, there came to David to help him, until *it was* a great host, like the host of God.

23 And these *are* the numbers of the bands *that were* ready-armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear, *were* six thousand and eight hundred, ready-armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred.

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh, eighteen

thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do: the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear, thirty and seven thousand.

35 And of the Danites expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over Israel: and all the rest also of Israel, *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

### C H A P. XIII.

*The ark, by David's command, is brought from the house of Abinadab. Uzzah being smitten, the ark is brought to the house of Obededom, and continues there three months.*

**A**ND David consulted with the captains of thousands, and of hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and *that it be* of the Lord our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities and suburbs, that they may gather themselves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would

would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Sihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a new cart, out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

## C H A P. XIV.

*Hiram sends to David timber and artificers to build him a palace: David marries more wives, and begets sons and daughters: he twice conquers the Philistines.*

**N**OW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the Lord had confirmed him king over Israel: for his kingdom was lifted up on high because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ithar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 And when the Philistines heard that David

was anointed king over Israel, all the Philistines went up to seek David. And David heard of *it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

11 So they came to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon to Gazer.

17 And the fame of David went out into all lands: and the Lord brought the fear of him upon all nations.

## C H A P. XV.

*The priests and Levites, at the command of David, bring the ark of God with great pomp to the city of David: Michal derides David for dancing before the ark.*

**A**ND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God, but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, *Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel, unto the place that I have prepared for it.*

13 For because ye *did it* not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers with instruments of musick, psalteries, and harps, and cymbals, founding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan, the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he *was* skilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 So David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord, out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks, and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also *had* upon him an ephod of linen (*i*).

28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with psalteries and harps.

29 And it came to pass, *as* the ark of the covenant of the Lord came to the city of David, that Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing: and she despised him in her heart.

#### C H A P. XVI.

*The ark being placed in the tent, David offers sacrifices: he places singers before the ark. His song of thanksgiving.*

**S**O they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 And he appointed *certain* of the Levites to minister before the ark of the Lord, and to re-

(*i*) David was clothed with a double garment, with a robe of fine linen, and with a linen ephod. These two garments are expressly distinguished in the account of vestments of the high-priest, Exod. xxix. 5. xxviii. 4, 6. xxxix. 23. The fabrick of them was different; the ephod was made of gold, blue, purple, scarlet; whereas the robe was formed all of blue. The shape of them was different. The ephod reaching only to the knees, the robe flowing down to the very covering of the feet. The robe had no division in it throughout, but what was made whole and round with an opening in the middle of it, at the top, so that it was impossible any part of the body could be seen through it, especially as the ephod on this occasion of David's dancing, was thrown over it, and tied probably with a girdle, as the priest's ephod always was. David clothed himself with these linen garments on this

cord, and to thank, and praise the Lord God of Israel :

5 Asaph the chief, and next to him Zechariah, Jehiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom : and Jehiel with psalteries, and with harps ; but Asaph made a sound with cymbals :

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day, David delivered first *this psalm* to thank the Lord, into the hand of Asaph and his brethren.

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wonderful works.

10 Glory ye in his holy name ; let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth ;

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He *is* the Lord our God ; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant : the word *which* he commanded to a thousand generations ;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac ;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and strangers in it ;

20 And *when* they went from nation to nation, and from *one* kingdom to another people ;

21 He suffered no man to do them wrong : yea, he reproved kings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the Lord all the earth ; shew forth from day to day his salvation.

24 Declare his glory among the heathen ; his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praised : he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols : but the Lord made the heavens.

27 Glory and honour *are* in his presence ; strength and gladness *are* in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.

29 Give unto the Lord the glory *due* unto his name : bring an offering, and come before him ; worship the Lord in the beauty of holiness.

30 Fear before him, all the earth : the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice : and let *men* say among the nations, The Lord reigneth.

32 Let the sea roar, and the fulness thereof : let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

34 O give thanks to the Lord ; for *he is* good : for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required :

38 And Obed-edom, with their brethren threescore and eight ; Obed-edom also the son of Jeduthun, and Hosa, *to be* porters :

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that *was* at Gibeon.

40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually, morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Israel :

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name, to give thanks to the Lord, because his mercy *endureth* for ever ;

42 And with them Heman and Jeduthun

solemnly, both out of reverence to God, and for conveniency, because they were cooler. It may be further observed that this robe was worn by kings, their children, princes, priests, Levites, and prophets, when they appeared on any solemn occasion, which covered their other garments. See 1 Sam. xxviii. 14. 2 Sam. xiii. 8. David therefore dressed himself on this occasion, with this long flowing linen robe, instead of the robe of state proper to him as king of Israel, and which was made of richer materials ; and hence he was scornfully insulted by Saul's daughter as *uncovering himself*, &c. i. e. uncovering himself as a king, and appearing in an habit wholly unworthy, as she thought, his royal character and dignity. See on 2 Sam. vi. 20.

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with trumpets and cymbals, for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house : and David returned to bless his house.

## C H A P. XVII.

*Nathan first approving the purpose of David to build God an house, afterwards by the word of the Lord informs him, that not he, but his son, should build it: David gives thanks to God.*

**N**OW it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart ; for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day ; but have gone from tent to tent, and from *one* tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars ?

7 Now therefore, thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the *sheep-cote*, *even* from following the sheep, that thou shouldest be ruler over my people Israel :

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more ; neither shall the children of wickedness waste them any more ; (as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel :) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an house.

11 And it shall come to pass, when thy days be expired, that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons ; and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son : and I will not take my mercy away from him, as I took *it* from *him* that was before thee ;

14 But I will settle him in mine house, and in my kingdom for ever : and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came, and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou hast brought me hitherto ?

17 And *yet* this was a small thing in thine eyes, O God ; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David *speak* more to thee for the honour of thy servant ? for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart hast thou done all this greatness, in making known all *these* great things.

20 O Lord, *there is* none like thee, neither *is there* any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt ?

22 For thy people Israel didst thou make thine own people for ever ; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a God to Israel : and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant, that thou wilt build him an house : therefore thy servant hath found *in his heart* to pray before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto thy servant ;

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever : for thou blessest, O Lord, and *it shall be* blessed for ever.

## C H A P.

## C H A P. XVIII.

*David subdues the Philistines, Moabites, Hadarezer, king of Zobah, the king of Syria, and the Edomites. Tou, king of Hamath, congratulates David, and sends him presents. David reigns over all Israel with the greatest equity.*

**N**OW after this, it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote Hadarezer, king of Zobah, unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when Tou, king of Hamath, heard how David had smitten all the host of Hadarezer, king of Zobah;

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer had warred with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Then also king David dedicated unto the Lord, with the silver and the gold, that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai the son of Zeruiah, slew of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

14 So David reigned over all Israel, and

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executed judgment and justice among all his people.

15 And Joab, the son of Zeruiah, was over the host; and Jehoshaphat, the son of Ahilud, recorder.

16 And Zadok, the son of Ahitub, and Abimelech, the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah, the son of Jehoiada, was over the Cherethites, and the Pelethites; and the sons of David were chief about the king.

## C H A P. XIX.

*Hanun, the king of the Ammonites, treats with contempt the messengers of David; who fights against, and overcomes the Ammonites and the Syrians.*

**N**OW it came to pass after this, that Nahash, the king of the children of Ammon, died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun, the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went certain, and told David how the men were served. And he sent to meet them; for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle was set

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set against him, before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is good* in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them; so when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men, *which fought* in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

#### C H A P. XX.

*Joab takes the city of Rabbah: the Philistines are three times overcome by David and his servants:*

**A**ND it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah: (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines, at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant, and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair, slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, *six on each hand*, and *six on each foot*; and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

#### C H A P. XXI.

*David numbers the people: God is displeased and gives him the choice of three punishments. He chooses the pestilence; and appeaseth the Lord at the threshing-floor of Ornan.*

**A**ND Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, The Lord make his people an hundred times so many more as they *be*: but my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless, the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now,



now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the Lord spake unto Gad, David's seer, saying,

10 Go, and tell David, saying, Thus saith the Lord, I offer thee *three* things: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord; Choose thee

12 Either three years famine; or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*;) or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord, (for very great *are* his mercies) but let me not fall into the hand of man.

14 So the Lord sent a pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem: then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even *I it is that have sinned and done evil indeed; but as for these sheep, what have they done?* let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 Then the angel of the Lord commanded Gad to say to David, that David should go up and set up an altar unto the Lord, in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the Lord.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshing-floor, that I may build

an altar therein unto the Lord: thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the Lord, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place, six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 (For the tabernacle of the Lord which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at Gibeon.)

30 But David could not go before it to enquire of God: for he was afraid, because of the sword of the angel of the Lord.)

#### C H A P. XXII.

*David prepares materials for building the temple; he instructs his son Solomon concerning it, and exhorts him to obey the law of Moses.*

**T**HEN David said, This is the house of the Lord God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the Lord, *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God :

8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars : thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about : for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with, concerning Israel: Be strong, and of good courage; dread not, nor be dismayed.

14 Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass, and iron, without weight; (for it is in abundance;) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the Lord be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 Is not the Lord your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people.

19 Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

## C H A P. XXIII.

*David makes Solomon king. The Levites are numbered, and appointed to their several offices.*

SO when David was old and full of days, he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upwards: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward the work of the house of the Lord; and six thousand *were* officers and judges:

5 Moreover, four thousand *were* porters; and four thousand praised the Lord with the instruments which I made, (*said David*), to praise *therewith*.

6 And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 Of the Gershonites *were*, Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jakameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 The

21 The sons of Merari; Mahli, and Musli: the sons of Mahli; Eleazar, and Kish:

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Musli, Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever;

26 And also unto the Levites: they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David, the Levites *were* numbered from twenty years old and above:

28 Because their office *was* to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in the pan*, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them continually before the Lord:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

C H A P. XXIV.

*David divides the families of Eleazar and Ithamar into twenty-four orders, the Kohathites and the Merarites divided by lot.*

**N**OW these *are* the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of *the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliasib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jechezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

20 And the rest of the sons of Levi *were these*: Of the sons of Amram; Shubael; of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Ishiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of *Hebron*; Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari were Mahli and Musi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

30 The sons also of Musi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

### C H A P. XXV.

*The number and offices of the singers: Their division by lot into four and twenty orders.*

**M**oreover, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks, and to praise the Lord.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Jashbekasah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father, for song in the house of the Lord, with cymbals, psalteries and harps, for the service of the house of God, according to the king's order, to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against ward, as

well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph, the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to Zaccur, *be*, his sons and his brethren were twelve:

11 The fourth to Izri, *be*, his sons and his brethren were twelve:

12 The fifth to Nethaniah, *be*, his sons and his brethren were twelve:

13 The sixth to Bukkiah, *be*, his sons and his brethren were twelve:

14 The seventh to Jeshaiah, *be*, his sons and his brethren were twelve:

15 The eighth to Jeshaiah, *be*, his sons and his brethren were twelve:

16 The ninth to Mattaniah, *be*, his sons and his brethren were twelve:

17 The tenth to Shimei, *be*, his sons and his brethren were twelve:

18 The eleventh to Azareel, *be*, his sons and his brethren were twelve:

19 The twelfth to Hashabiah, *be*, his sons and his brethren were twelve:

20 The thirteenth to Shubael, *be*, his sons and his brethren were twelve:

21 The fourteenth to Mattithiah, *be*, his sons and his brethren were twelve:

22 The fifteenth to Jeremoth, *be*, his sons and his brethren were twelve:

23 The sixteenth to Hananiah, *be*, his sons and his brethren were twelve:

24 The seventeenth to Jashbekasah, *be*, his sons and his brethren were twelve:

25 The eighteenth to Hanani, *be*, his sons and his brethren were twelve:

26 The nineteenth to Mallothi, *be*, his sons and his brethren were twelve:

27 The twentieth to Eliathah, *be*, his sons and his brethren were twelve:

28 The one and twentieth to Hothir, *be*, his sons and his brethren were twelve:

29 The two and twentieth to Giddalti, *be*, his sons and his brethren were twelve:

30 The three and twentieth to Mahazioth, *be*, his sons and his brethren were twelve:

31 The four and twentieth to Romamti-ezer, *be*, his sons and his brethren were twelve.

### C H A P. XXVI.

*The division of the porters: the several gates assigned them. The Levites who had charge of the treasures. The officers and judges.*

**C**oncerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were, Zechariah the first born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men; Elihu and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threecore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord.

13 And they cast lots as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot east-ward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots; and his lot came out north-ward.

15 To Obed-edom south-ward; and to his sons, the house of Afuppim.

16 To Shuppim and Hosah, *the lot came forth* west-ward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 East-ward *were* six Levites, north-ward four a day, south-ward four a day, and toward Afuppim two *and* two.

18 At Parbar west-ward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the Lord.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles, did they dedicate, to maintain the house of the Lord.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; *and* whosoever had dedicated *any thing*, it *was* under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Habbabiah and his brethren, men of valour, a thousand and seven hundred *were* officers among them of Israel on this side Jordan west-ward, in all business of the Lord, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites according to the generations of his fathers. In the fortieth year of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

## C H A P. XXVII.

*The twelve captains for every several month. The princes of the twelve tribes: the officers over the treasures, fields, cattle, &c.*

**N**OW the children of Israel after their number (*k*), *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of

(*k*) We have here an account of the manner in which the army was disposed. It was distributed into twelve legions, each consisting of twenty-four thousand men, who were commanded by one of the *chief of the fathers*, under whom there were captains of thousands, and captains of hundreds. Each of these legions attended one month for the security of the king and kingdom; at the end of which they retired to their respective places of abode, and were succeeded by another legion. See Patrick and Lowman.

the

the courses, which came in and went out month by month, throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month, *was* Jathobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez, *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month, *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course *likewise were* twenty and four thousand.

5 The third captain of the host for the third month, *was* Benaiah, the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah *who was* mighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month, *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira, the son of Ikkezh, the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 Furthermore, over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jassiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because the Lord had said, he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 And over the king's treasures *was* Azmaveth the son of Adiel: and over the store-houses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the son of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash.

29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the son of Adlai.

30 Over the camels also, *was* Obil the Ishmaelite: and over the asses, *was* Jehdeiah the Merothite.

31 And over the flocks, *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's uncle, *was* a counsellor, a wise man, and a scribe: and Jehiel, the son of Hachmoni, *was* with the king's sons.

33 And Ahithophel *was* the king's counsellor, and Hushai the Archite *was* the king's companion.

34 And after Ahithophel, *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

#### C H A P. XXVIII.

David declares that the temple was to be built by Solomon. He delivers to Solomon the patterns of the future temple.

**A**N D David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king

king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build ~~an~~ house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, Thou shalt not build ~~an~~ house for my name, because thou *hast been* a man of war, and *hast shed blood*.

4 Howbeit, the Lord God of Israel chose me before all the house of my father, to be king over Israel for ever; for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father, he liked me to make *me* king over all Israel:

5 And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the Lord hath chosen thee to build ~~an~~ house for the sanctuary: be strong and do *it*.

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper

chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver, by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver, by weight, *both* for the candlestick and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table; and *likewise* silver for the tables of silver.

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason, and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

19 *All this, said David*, the Lord made me understand in writing by *his hand* upon me (1), *even* all the works of this pattern.

20 And David said to Solomon his son, be strong and of good courage, and do *it*: fear not, nor be dismayed; for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship, every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

(1) *All these were delineated as the Lord gave him understanding of all the work which the pattern set forth.* Houb. That the architecture of the temple was of divine original, I, for my part am fully satisfied from this passage; and I am confirmed in this persuasion by finding from Villalpandus, that the Roman, at least the Greek architecture is derived from this, as from its fountain: and in my humble opinion, even an infidel may easily believe these to be of divine original, inasmuch as they are, (at least the latter is) found perfect in the earliest models: nor hath the utmost reach of human wisdom, invention and industry, been ever able (though often endeavouring) to improve or alter it, but to disadvantage, throughout the course of so many ages. Delaney's Life of David.



## C H A P. XXIX.

*David, having enumerated all his gifts designed for the building of the temple, exhorts the princes and people to make their offerings, which they do willingly. David acknowledges that nothing is given to God, but what had been before received from Him. Solomon is a second time anointed. David's death.*

**F**urthermore, David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God.*

2 Now I have prepared with all my might for the house of my God, the gold for *things* to be made of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the Lord?

6 Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands, and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drachms; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasures of the house of the Lord, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, *is* the greatness, *and* the power, *and* the glory, *and* the victory, and the majesty: for all *that is* in the heaven and in the earth, *is* thine; thine *is* the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

16 O Lord our God, all this store that we have prepared to build thee a house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people which are present here, to offer willingly unto thee.

18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision.

20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the Lord *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the Lord magnified Solomon *exceedingly* in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 Thus

26 Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches and honour: and Solomon his son reigned in his stead (*m*).

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

## The Second BOOK of the CHRONICLES.

### CHAP. I.

*Solomon goes to Gibeon, where was the tabernacle erected by Moses, and offers sacrifice: his choice of wisdom is approved by God, who moreover promises him riches and honour. Solomon provides himself chariots and horses.*

**A**ND Solomon the son of David was strengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim, to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the brasen altar that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it.

6 And Solomon went up thither, to the brasen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people, like the dust of the earth in multitude.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great*?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches and wealth, and honour, such as none of the kings have had, that *have been* before thee, neither shall there any after thee have the like.

13 Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees

(*m*) **THUS** died DAVID, that great prince and saint, who at once possessed every royal, religious, and political virtue. Valiant and intrepid in danger; just, clement, and wise in government; pierced with a filial and respectful fear; and at the same time a tender and a solid love for his God; sensible of the punishments and disgraces of his people, even to the offering his own life to save them from death. 2 Sam. xxiv. 17. A man after God's own heart, the pattern of all other princes; who always walked in the ways of the Lord, and who obeyed his commandments with a perfect heart; to whom Scripture bears testimony that he can only be reproached with the crime he committed with Bathsheba, and against Uriah. 1 Kings xv. 5. But then how was this fault expiated! With what sentiments did he confess and proclaim it in the face of all the earth! And, may we not assert with St. Crysoftom, it would be doing injustice to the merit and virtue of David to conceal his crime, since religion has derived from it so great advantage, for the glory of God, for the confusion of sinners, and for the sanctification of David himself? What can be

made he as the fycamore-trees that *are* in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and *an* horse for *an* hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria by their means.

### C H A P. II.

*Solomon, having prepared for the building of the temple, sends to Hiram, king of Tyre, for a skilful workman, and for wood from Lebanon. Hiram grants his request.*

**A**ND Solomon determined to build *an* house for the name of the Lord, and *an* house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to over-see them.

3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him *an* house to dwell therein, *even so deal with me.*

4 Behold, I build *an* house to the name of the Lord my God, to dedicate *it* to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the Lord our God. *This is an ordinance for ever to Israel.*

5 And the house which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him *an* house, seeing the heaven, and heaven of heavens cannot contain him? who *am* I then, that I should build him *an* house, save only to burn sacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar-trees, fir-trees, and algum-trees out of Lebanon: (for I know that

thy servants can skill to cut timber in Lebanon) and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon: Because the Lord hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed *be* the Lord God of Israel that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build *an* house for the Lord, and *an* house for his kingdom.

13 And now I have sent a cunning man, (endued with understanding) of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

17 And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people to work.

more wonderful than that lenity which he testified towards Saul, and which he always preserved amidst the most cruel and unjust persecutions? Being only under the law, did he not attain the summit of gospel perfection and christian philosophy? And did he not more than once merit the crown of martyrdom, for sparing the life of his enemy when God had delivered him into his hands? To sum up all; he was a true believer and zealous adorer, of God! Teacher of his law and worship, and inspirer of his praise! A glorious example, a perpetual and inexhaustible fountain of true piety! A consummate and unequalled hero! A skilful and fortunate captain! A steady patriot, a wise ruler, a faithful, a generous, and a magnanimous friend! And what is yet rarer, a no less generous and magnanimous enemy! A true penitent, a divine musician, a sublime poet, and an inspired prophet! By birth a peasant; by merit a prince! In youth a hero; in manhood a monarch; and in age a saint!

### C H A P.

## C H A P. III.

*Solomon, in the fourth year of his reign, builds the temple. The measure and ornaments thereof: the cherubims and pillars.*

**T**HEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threecore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold: and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them, was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

## C H A P. IV.

*The brasen altar, molten sea, the lavers, the candlesticks, the tables, and other parts of the sacred furniture, are formed.*

**M**oreover, he made an altar of bras, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits, from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about: Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was a hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering, they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with bras.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the basons: and Hiram finished the

the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters *which were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, *which were* upon the pillars.

14 He made also baies, and lavers made he upon the bases.

15 One sea, and twelve oxen under it:

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the Lord, of bright bras.

17 In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance; for the weight of the bras could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shew-bread *was set*;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made be* of gold, *and* that perfect gold;

22 And the inuffers, ~~and~~ the basons, ~~and~~ the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, *were* of gold.

#### C H A P. V.

*Solomon brings the gifts of David into the treasury of the temple: the Levites place the ark under the wings of the cherubim, amidst sacrifices and songs of praise. The glory of the Lord fills the temple.*

**T**HUS all the work that Solomon made for the house of the Lord was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord, out of the city of David, *which is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, *which was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, *even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof, above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And it came to pass when the priests were come out of the holy place: (for all the priests *that were* present were sanctified, *and* did not *then* wait by course.

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests, sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up *their* voice with the trumpets and cymbals, and instruments of musick, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

#### C H A P. VI.

*Solomon's prayer at the dedication of the temple.*

**T**HEN said Solomon, The Lord hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel; (and all the congregation of Israel stood:)

4 And:

4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

11 And in it have I put the ark; wherein is the covenant of the Lord, that he made with the children of Israel.

12 And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands;

13 (For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven;)

14 And said, O Lord God of Israel, *there is* no God like thee in the heaven, nor in the earth; who keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou who hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18---But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built!--

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, and an oath be laid upon him, to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head: and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray towards this place, and confess thy name, and turn from their sin when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness *there be*:

29 Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his

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own fore, and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

32 Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* no man who sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themselves in the land whither they are carried captive, and turn, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

## C H A P. VII.

*Solomon offers sacrifices; keeps the feast of dedication, and afterwards the feast of tabernacles. The Lord appears to Solomon, and promises prosperity to the people if they obey his commands.*

**N**OW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised by their ministry: and the priest sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering-in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the month, he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 And



12 And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the Lord God of their fathers, who brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

C H A P. VIII.

*Solomon's buildings: the people whom he made tributary. He sends ships to Ophir.*

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house;

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness,

and all the store-cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel;

8 But of their children who were left after them in the land, whom the children of Israel consumed not; them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy whereunto the ark of the Lord hath come.

12 Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses, at every gate: for so had David, the man of God, commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished: so the house of the Lord was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.

18 And

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

## C H A P. IX.

*The queen of Sheba admires the wisdom of Solomon. His great glory. He reigns forty years, and is succeeded by his son Rehoboam.*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers also, and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land, of thine acts, and of thy wisdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, who delighted in thee to set thee on his throne, *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones; neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum-trees, and precious stones.

11 And the king made of the alnum-trees, terraces to the house of the Lord, and to the king's palace, and harps and psalteries for sing-

ers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king: so she turned, and went away to her own land, she and her servants.

13 Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made be* of beaten gold: three hundred *shekels* of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays.

19 And twelve lions stood there on the one side and on the other, upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold: none *were* of silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees, that *are* in the low plains, in abundance.

28 And

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer (*n*), against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

### C H A P. X.

*All Israel intreat Rehoboam to lighten the yoke laid upon them by Solomon. Rehoboam, despising the counsel of the old men, follows that of the young ones. Ten tribes separate themselves from him.*

**A**ND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him: so Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt

thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed to get up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

### C H A P. XI.

*Rehoboam raises an army to fight against the ten tribes. God interposes, and sends the prophet Shemaiah, at whose command the army is dispersed. Rehoboam builds cities, and destines his son Abijah to the throne.*

**A**ND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin, an hundred and fourscore thousand chosen *men* which were warriors, to fight

(*n*) According to Abarbanel there were two books of the *acts of Solomon*: one containing an account of the beginning of his reign, written by Nathan the prophet; and the other an account of what passed in the latter part of his life, written by Ahijah the Shilonite, and Iddo the Seer. Antiquity scarce produces a more illustrious personage than Solomon: wife, wealthy, magnificent, peaceful; honoured like his father to be the penman of a considerable and useful part of the inspired writings; by which he has made great compensation to the church of God, for the offence he has given to all good men by the sad apostasy of his advanced years.

against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah, the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresbah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah, and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that were in all Israel, resorted to him out of all their coasts.

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.)

16 And after them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse:

19 Who bare him children; Jechi, and Shamaiah, and Zerah.

20 And after her he took Maachah, the daughter of Abshalom; who bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah, the daughter of Abshalom, above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah, the chief, *to be ruler* among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

## C H A P. XII.

*Rehoboam forsaking God, is delivered into the hands of Shishak, king of Egypt. He dies, and is succeeded by his son Abijah.*

**A**ND it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt, came up against Jerusalem, (because they had transgressed against the Lord;)

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians (o).

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath

(o) The *Lubims* were a people of *Lybia*, which adjoined to Egypt, and are sometimes in Scripture called *Phut*, and sometimes *Lubims*, from the Arabick word *lub*, which signifies *dry* or *thirsty*, as was the land which they inhabited. The *Sukkiims* were the people called *Troggladites*, because they dwelt in *Troglais*, caves and dens in the earth, on the coast of the Red sea. The people called *Cush*, which we translate *Ethiopians*, were either inhabitants of a country on the south of Egypt, or the *Scimitar* of Arabia; for the name was common to both.

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shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless, they shall be his servants; that they may know my service; and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which, king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and *was* buried in the city of David: and Abijah his son reigned in his stead.

## C H A P. XIII.

*Abijah succeeding, makes war with Jeroboam, and overcomes him. He dies, and is succeeded by his son Asa.*

**N**OW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: his mother's name also *was* Michaiah, the daughter of Uriel of Gibeah. And there *was* war between Abijah and Jeroboam.

3 And Abijah set the battle in array, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know, that the Lord God

of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam, the son of Nebat, the servant of Solomon, the son of David, is risen up; and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tender-hearted; and could not withstand them.

8 And now ye think to withstand the kingdom of the Lord, in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods.

9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them* that *are* no gods.

10 But as for us, the Lord *is* our God, and we have not forsaken him; and the priests which minister unto the Lord, *are* the sons of Aaron, and the Levites *wait* upon *their* business.

11 And they burn unto the Lord every morning and every evening, burnt-sacrifices and sweet incense: the *shew*-bread also *set they in order* upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

12 And behold, God himself *is* with us for our captain, and his priests with sounding trumpets, to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel, five hundred thousand chosen men.

18 Thus the children of Israel were brought under

under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshaanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

#### C H A P. XIV.

*Afa reigns piously. He destroys idolatry. He overcomes Zerah, and smites the Ethiopians.*

**S**O Abijah slept with his fathers, and they buried him in the city of David: and Afa his son reigned in his stead. In his days the land was quiet ten years.

2 And Afa did *that which was* good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment.

5 Also he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 And Afa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Maresbah.

10 Then Afa went out against him, and they set the battle in array in the valley of Zephathah at Maresbah.

11 And Afa cried unto the Lord his God, and said, Lord, *it is* nothing with thee to help,

whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou *art* our God: let not man prevail against thee.

12 So the Lord smote the Ethiopians before Afa, and before Judah; and the Ethiopians fled.

13 And Afa and the people that *were* with him pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

#### C H A P. XV.

*Azariah prophesies that Israel should be a long time without God, without priest, and without law; but that in their trouble they should return unto the Lord: Afa, encouraged by him, puts away the idols, and removes Maachab his mother from being queen.*

**A**ND the Spirit of God came upon Azariah, the son of Oded.

2 And he went out to meet Afa, and said unto him, Hear ye me, Afa, and all Judah and Benjamin; The Lord *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Afa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manassah,

Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the Lord his God *was* with him.)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the Lord the same time, of the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the Lord God of their fathers, with all their heart, and with all their soul;

13 That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman.

14 And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and fought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

16 And also *concerning* Maachah, the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burned it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless, the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated; silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

#### C H A P. XVI.

*Ben-hadad, king of Syria, at the instigation of Asa, brings war upon Baasha. Hanani is put into prison. Asa dies in the forty-first year of his reign, having confided in the physicians, not in God.*

**I**N the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the

cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the seer came to Asa, king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots, and horsemen; yet, because thou didst rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them*, whose heart is perfect towards him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him, because of this *thing*. And Asa oppressed *some* of the people the same time.

11 And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the Lord, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kinds of spices prepared by the apothecaries art: and they made a very great burning for him.

#### C H A P. XVII.

*Jehoshaphat reigns well and prosperously. He sends priests and Levites to instruct the people in the law.*

**A**ND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

5 There-



5 Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama, and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people (*p*).

10 And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And *these are* the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah, the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada, a mighty man of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king, besides *those*

(*p*) The proper business of these princes in their circuit round the kingdom, says Bishop Patrick, was to admonish and require the people to observe the laws of God, and to leave the particular explication and enforcement of them to those of the sacred order, who went with them, supporting them in the execution of their office, and obliging the people to receive them with respect, to hear them with attention, and to practice what they taught.

whom the king put in the fenced cities throughout all Judah.

## C H A P. XVIII.

*Jehoshaphat goes to war with Ahab against the Syrians. Ahab, seduced by false prophets, is slain.*

**N**OW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab, king of Israel, said unto Jehoshaphat, king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am* as thou art, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesieth good unto me, but always evil: the name *is* Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah, the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering-in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah, the son of Cheneanah, had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria, until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And

13 And Micaiah said, *As* the Lord liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?)

18 Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying, after that manner.

20 Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

23 Then Zedekiah, the son of Chenaanah, came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me, to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joash the king's son:

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the Lord spoken by me. And he said, Harken, all ye people.

28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king

of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them *to depart* from him.

32 For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit, the king of Israel stayed *himself* up in his chariot against the Syrians, until the even: and about the time of the sun going down, he died.

#### C H A P. XIX.

*Jehoshaphat is reproved by the prophet Jehu: he visits his kingdom, and establishes judges in the land.*

**A**ND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord.

3 Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 And he set judges in the land, throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgment.

7 Wherefore now, let the fear of the Lord be upon you; take heed, and do *it*: for *there* is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye

ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

#### C H A P. XX.

*The children of Moab and Ammon come against Jehoshaphat, who proclaims a fast through the land. His prayer. Jahaziel the prophet promises the king victory without fighting. The armies of the enemy fall upon, and destroy each other. Jehoshaphat joins himself with Ahaziah, and builds a fleet.*

**I**T came to pass after this also, that the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar, which is Engedi.

3 And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court,

6 And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is *there not* power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee (9).

13 And all Judah stood before the Lord, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord, in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the Lord unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord *will be* with you.

18 And Jehoshaphat bowed his head, with *his* face to the ground; and all Judah and the inhabitants of Jerusalem, fell before the Lord, worshipping the Lord.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

20 And they arose early in the morning, and

(9) This prayer of Jehoshaphat is deservedly accounted one of the most excellent that we meet with in Sacred history. He begins with an acknowledgment of God's supreme and irresistible power, which extends itself every where, over all creatures in heaven and earth, which are every one subject to his authority. Then he remembers the peculiar relation which the people of Israel have to him; the promise he made to Abraham, as a reward of his fidelity; and the deed of gift which he made to him, and his posterity, of this country for ever, ver. 7. Then he reminds him of the long possession they had had of the country, and of the temple which Solomon built for his worship; to whom, at the consecration, (and therefore he refers to Solomon's words at the consecration, 1 Kings viii) he promised a gracious regard to all the prayers that should be offered there, ver. 8, 9. In the next place he represents the

went forth into the wilderness of Tekoah: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy *endureth* for ever.

22 And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they stripped off for themselves) more than they could carry away: and they were three days in gathering of the spoil; it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the Lord fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

the foul ingratitude of their enemies in invading a country, to which they had no manner of title, even though the Israelites did them not the least harm when they came to take possession of it, but took the pains to march a long way about to get to it, rather than give them any molestation; and in aggravation of their wickedness in this regard, he suggests, that, by this invasion, they made an attempt, not only upon the rights of the Israelites, but of God himself, who was the great Lord and Proprietor, from whom they held the land: ver. 10, 11. Then he appeals to the justice of God, the righteous judge, who helps those who suffer wrong, especially when they have no other helper; for this is the last argument he makes use of, to conciliate the divine assistance; even the weak condition wherein he and his people were, which made them the objects of the divine pity, especially since they placed their hope and confidence in him alone, ver. 12.

31 And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he walked in the way of Aza his father, and departed not from it, doing *that which was* right in the sight of the Lord.

33 Howbeit, the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel.

35 And after this did Jehoshaphat, king of Judah, join himself with Ahaziah, king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer, the son of Dodavah, of Maresah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

#### C H A P. XXI.

*Jehoram succeeds Jehoshaphat, and reigns eight years. His incurable disease, infamous death, and burial.*

**N**OW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of

Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was evil* in the eyes of the Lord.

7 Howbeit, the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Aza king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were better than thyself*:

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

16 Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance *that was found* in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz the youngest of his sons.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness (*r*): so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired: howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

### C H A P. XXII.

*Ahaziah's wicked reign. He is slain by Jehu. Athaliah, destroying the seed royal, usurps the kingdom.*

**A**ND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah, the son of Jehoram, king of Judah, reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem: his mother's name *also was* Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 He walked also after their counsel, and went with Jehoram, the son of Ahab, king of Israel, to war against Hazael, king of Syria, at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel; because of the wounds which were given him at Ramah, when he fought with Hazael, king of Syria. And Azariah, the son of Jehoram, king of Judah, went down to see Jehoram, the son of Ahab, at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu, the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab.

(*r*) Dr. Mede observes, that "two impious kings are recorded to have had the same end; Antiochus Epiphanes, and Agrippa, of whom it was said, *ὡς τὶ τὰ σπλάγχνα τοῖς οὐ σπληγχομένοις. Of what avail are bowels to those who have no bowels?*" Now this distemper seems to me to be no other than a dysentery, for in this the intestines are ulcerated, and blood flows from the eroded vessels, together with some excrement, which is always liquid and slimy matter; and sometimes also some fleshy strings come away, so that the very intestines may seem to be ejected." See Mede's *Med. Sacr.* ch. iv. It is remarkable, that there was no calamity that could be thought of, which did not befall this wicked prince. His kingdom was destroyed and depopulated by the fiercest nations; his treasures ransacked; his wives carried into captivity; his children slain; himself afflicted with a sore disease for two years; and when he was dead, denied the honour of a royal sepulture, such as his father had. All which calamities were threatened in the writing sent him in the name of Elijah, that he might not think that they came by chance, but by the special direction of Almighty God, as a punishment for his iniquity.

8 And

8 And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he fought Ahaziah: and they caught him, (for he was hid in Samaria;) and brought him to Jehu: and when they had slain him, they buried him, Because (said they) he is the son of Jehoshaphat, who fought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

### C H A P. XXIII.

*Jehoiada proclaims Joash king. Athaliah is slain. The altars of Baal are destroyed.*

**A**ND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah, the son of Jehoram, and Ishmael, the son of Jehohanan, and Azariah, the son of Obed, and Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

4 This is the thing that ye shall do; A third part of you, entering on the sabbath of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people, into the house of the Lord:

13 And she looked, and behold, the king stood at his pillar, at the entering-in, and the princes, and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason! treason!

14 Then Jehoiada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

15 So they laid hands on her; and when she was come to the entering of the horse-gate, by the king's house, they slew her there.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moses, with

with rejoicing and with singing, *as it was ordained* by David.

19 And he set the porters at the gates of the house of the Lord, that none *who was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

#### C H A P. XXIV.

*Joash reigns well all the days of Jehoiada; who being dead, he falls into idolatry, and is slain by his servants.*

**J**OASH was seven years old when he began to reign, and he reigned forty years in Jerusalem: his mother's name also was Zebah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the Lord, all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, *that* Joash was minded to repair the house of the Lord.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: howbeit, the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the collection, *according to the commandment* of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time

the chest was brought into the king's office, by the hand of the Levites, and when they saw that *there was* much money; the king's scribe and the high-priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass, to mend the house of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver; and they offered burnt-offerings in the house of the Lord continually, all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them: but they would not give ear.

20 And the spirit of God came upon Zechariah, the son of Jehoiada the priest, who stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The Lord look upon *it*, and require *it*.

23 And



23 And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases :) his own servants conspired against him, for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; Zabad, the son of Shimeath an Ammonitess, and Jehozabad, the son of Shimrith a Moabitess.

27 Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

## C H A P. XXV.

*Amaziah reigns twenty-nine years: he hires Israelitish soldiers, whom he dismisses at the command of a prophet: he conquers the Edomites, and worships their gods. He is conquered by Joash, king of Israel, who spoils the temple. Amaziah is slain in a conspiracy.*

**A** Maziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the Lord, but not with a perfect heart.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did as it is* written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty

men of valour out of Israel, for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again; wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand.

12 And *other* ten thousand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were broken all in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear: why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then Amaziah, king of Judah, took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash, king of Israel, sent to Amaziah,

ziah, king of Judah, saying, The thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them *into* the hand of *their enemies*, because they fought after the gods of Edom.

21 So Joash, the king of Israel, went up; and they saw one another in the face, *both* he and Amaziah, king of Judah, at Beth-shehem, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash, the king of Israel, took Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shehem, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 And Amaziah, the son of Joash, king of Judah, lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

#### C H A P. XXVI.

*Uzziah reigns fifty-two years. He fights successfully with his enemies; but being inflated with prosperity, he invades the priest's office, and is smitten with leprosy.*

**T**HEN all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, and after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah did.

5 And he fought God in the days of Zechariah, who had understanding in the visions of God: and as long as he fought the Lord, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering-in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover, Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine-dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jehiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings *to cast stones*.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal *(s)*. And his name spread far abroad; for he was marvellously helped till he was strong.

(s) This is the first time we read of any machine either for besieging or defending towns; which is plainly the reason why sieges were of so long a continuance before the invention of these. Homer, who is the most ancient Greek writer we know of, that treats of sieges, describes a kind of *entrenchment*, (though a poor one) some lines of *circumvallation*, and a ditch with *palisades*; but we hear not a word of any machines, such as the *ballistæ*, and *cata-pultæ*, which were used for the hurling of stones, and throwing darts; and therefore we need less wonder that the famous

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were valiant men*:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed, neither shall it be for thine honour from the Lord God.*

19 Then Uzziah was wroth, and *had* a censer in his hand, to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead, before the priests in the house of the Lord, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a *several* house, *being* a leper; for he was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, *He is a leper*: and Jotham his son reigned in his stead.

C H A P. XXVII.

*Jotham reigns well and prosperously for sixteen years: he is succeeded by his son Ahaz.*

**J**OTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

famous siege of Troy continued so long. Sardanapalus, king of Assyria, maintained himself in Nineveh for seven years, because the besiegers, (as Diodorus observes, lib. ii.) wanted such engines as were fit for demolishing and taking of cities, they being not then invented. Salmanezer lay *three* years before Samaria, 2 Kings xvii. 5, 6. and as some say, Psammiticus *twenty* before *Axoth*. See Aristas de Lxx Interp. Now of Uzziah it is said, *that he made in Jerusalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones*; so that it must needs be a mistake to attribute the invention of the *ballista*, the *scorpio*, or the *enager*, (whereof Ammianus Marcellinus, lib. xxiii. cap. 2. has given us the descriptions) to the Greeks or Romans, because we find them made use of in the east before ever the Greeks or Romans had brought the military art to any great perfection. Uzziah was certainly the first inventor of them; and therefore it is said, that for these and other warlike preparations, *his name was spread abroad*. From this time they began to be employed both in attacking and defending towns; and therefore we find the prophet Ezekiel describing the future sieges of Jerusalem and Tyre, where he makes mention of battering rams and engines of war, or, as it should be rendered *Machines of cords*, which, in all probability were what later ages called their *ballistæ* and *catapultæ*.

2 And he did *that which was* right in the sight of the Lord, according to all that his father Uzziah did: howbeit, he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year, an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the Lord his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

C H A P. XXVIII.

*Ahaz reigns sixteen years. He worships idols. He is delivered into the hands of the kings of Syria and Israel. Tilgath-pilnezer being called in by him against the Syrians, becomes a burthen to him. He worships the gods of Damascus. He dies, and is succeeded by his son Hezekiah.*

**A**H AZ *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the Lord, like David his father;

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burned incense in the valley of the son of Hinnom, and burned his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burned incense in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto heaven*.

10 And now ye propose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Jehonan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil, before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and

gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-she mesh, and Ajalon, and Gederath, and Shochoh with the villages thereof, and Timnah with the villages thereof, Gimzo also, and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low, because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.

20 And Tilgath-pilnezer king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the Lord, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the Lord: *this is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me: but they were the ruin of him and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

#### C H A P. XXIX.

*Hezekiah reigns twenty-nine years. He opens the doors of the temple, which he cleanses, and offers expiatory sacrifices; himself rejoicing greatly, and all the people.*

**H**ezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mother's

ther's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

3 He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests, and the Levites, and gathered them together into the east-street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent : for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites : and of the sons of Merari ; Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden, the son of Joah :

13 And of the sons of Elizaphan ; Shimri, and Jeiel : and of the sons of Asaph ; Zechariah, and Mattaniah :

14 And of the sons of Heman ; Jehiel, and

Shimei : and of the sons of Jeduthun ; She-maiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord : so they sanctified the house of the Lord in eight days ; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified ; and behold, they *are* before the altar of the Lord.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah <sup>(1)</sup>. And he commanded the priests the sons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar : likewise when they had killed the rams, they sprinkled the blood upon the altar : they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering, before the king, and the congregation ; and they laid their hands upon them :

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel : for the

(1) The Hebrew word *zeper*, which here signifies a *he-goat*, Bp. Patrick observes was never used by the Hebrews till after the Babylonish captivity ; and it is therefore an argument that this book was written by Ezra, after the return of the Jews from that captivity, during which he had learned the Chaldee language. The offering which the law prescribed for the transgressions of the people, was a *young bullock*, and for the offences of the prince, was a *goat*. Lev. iv. 23, &c. But Hezekiah, we find was willing to do more than the law commanded. He was sensible that both prince and people had been guilty, not only of sins of ignorance, for which these sacrifices were instituted, but of wilful and presumptuous crimes, of gross idolatry, a profanation of the temple, and an utter extinction of the worship of God ; and therefore he appointed *seven bullocks* for a burnt-offering, and as many *goats* for a sin-offering ; upon the presumption that these numerous sacrifices, were, if not necessary, at least highly fit and becoming, on account of the great and long neglect of divine service, and the multitude and long continuance of their other offences against God.

## C H A P. XXX.

king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he let the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices, and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these *were* for a burnt-offering to the Lord.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves, than the priests.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the Lord was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

*Hezekiah invites all Israel to celebrate the passover. They come from the tribes of Asher, Manasseh, and Zebulun to Jerusalem, and, with Judah, celebrate the passover on the fourteenth day of the second month.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together at Jerusalem.

4 And the thing pleased the king, and all the congregation.

5 So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, who trespassed against the Lord God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be not ye stiff-necked, as your fathers *were*, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God *is* gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah, the hand of God was to give them one heart to do the commandment of

of the king and of the princes, by the word of the Lord.

13 And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month; a very great congregation.

14 And they arose, and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers, for every one *that was* not clean, to sanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover, otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one.

19 *That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Israel *that were* present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah, king of Judah, did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congre-

gation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, *there was* not the like in Jerusalem.

27 Then the priests the Levites arose, and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

### C H A P. XXXI.

*The Israelites destroy idolatry. Hezekiah restores the courses of the priests and Levites, and enjoins a reformation.*

**N**OW when all this was finished, all Israel *that were* present, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also, and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests, and Levites, for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the law of the Lord.

4 Moreover, he commanded the people that dwelt in Jerusalem, to give the portion of the priests, and the Levites, that they might be encouraged in the law of the Lord.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, *which were* consecrated unto the Lord their God, and laid *them* by heaps:

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and his people Israel.

9 Then Hezekiah questioned with the priests, and the Levites, concerning the heaps.

10 And



10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left, is this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges, according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth, before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did *it* with all his heart, and prospered.

## C H A P. XXXII.

*Sennacherib invades Judah. An angel destroys the army of the Assyrians. Hezekiah's sickness and recovery. He dies, and is succeeded by his son Manasseh.*

**A**FTER *these* things, and the establishment *thereof*, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem;

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall *that was* broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib, king of Assyria, send his servants to Jerusalem, (but he *himself* laid siege against Lachish, and all his power with him) unto Hezekiah, king of Judah, and unto all Judah, that *were* at Jerusalem, saying,

10 Thus saith Sennacherib, king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand.

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jew's speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 And the Lord sent an angel who cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

22 Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations, from thenceforth.

24 In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself for the pride of his heart (*both* he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour, and he made himself treasuries for

silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

## C H A P. XXXIII.

*Manasseh reigns fifty-five years, and is guilty of gross idolatry. He is carried captive to Babylon; but upon true repentance is restored to his kingdom. He is succeeded by his son Amon, who after reigning two years, is slain, and succeeded by his son Josiah.*

**M**Anasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which* was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel:

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem, shall my name be for ever.

5 And he built altars for all the host of heaven, in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

14 Now after this, he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering-in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless, the people did sacrifice still in the high places, yet unto the Lord their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the Name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was intreated of him, and all his sins, and his trespasses, and the places wherein he built high places, and set up groves and graven images before he was humbled: behold, they are written among the sayings of the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images, which Manasseh his father had made, and served them;

23 And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

#### C H A P. XXXIV.

*Josiah reigns thirty-one years. He destroys the idols, and purifies the temple. Hilkiah the priest finds the book of the law in the temple, concerning which Josiah consults Huldah the prophetess.*

**JOSIAH** was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence: and the images that were on high above them, he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5 And he burned the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent

sent Shaphan, the son of Azaliah, and Maaseiah the governor of the city, and Joah, the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high priest, they delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward: and *other* of the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money *that was* brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord, *given* by Moses (*u*).

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they *do it*.

17 And they have gathered together the money *that was* found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me: I have even heard *thee* also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants

(u). *A book of the law given by Moses* See note on 2 Kings xxii. 8. The word *given*, is not in the Hebrew. It is literally, *A book of the law of Jehovah, by the hand of Moses*. It is scarce possible for words more naturally to describe a book written by Moses himself, or to vouch more fully, that the manuscript of the law at this time found was *in the hand writing of Moses*: and though there are fifteen places in the Old Testament--Josh. viii. 31. 1 Kings ii. 3. 2 Kings xiv. 6. xxxiii. 25. 2 Chron. xxiii. 18. xxx. 16. xxv. 4. xxxv. 12. Ezra iii. 2. vi. 18. Neh. xiii. 1. Dan. xi. 11. 13. and Mal. iv. 4.---which contain the words, *law of Moses*, and *book of Moses*; yet this one place only mentions, *the book of the law in the hand*, or *by the hand of Moses*: the reason of which seems to be, that the other places speak of that law in general, but this place speaks of one particular manuscript, namely, the original. As to the point of age, this manuscript certainly might be the original, distance of time leaving it very possible; for the most extended chronology does not make the interval from the death of Moses to the death of Josiah, 950 years; an age exceeded by that of several manuscripts preserved at this day. Kennicott's Diff. vol. ii. p. 299.

of the same. So they brought the king word again.

29 Then the king sent, and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant *that was found in the house of the Lord.*

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant *which are written in this book.*

32 And he caused all *that were present in Jerusalem and Benjamin to stand to it.* And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained to the children of Israel*, and made all *that were present in Israel to serve, even to serve the Lord their God.* And all his days they departed not from following the Lord, the God of their fathers.

#### C H A P. XXXV.

*Josiah celebrates the passover. Pharaoh-necho, king of Egypt, passes with his army through Judah: Josiah fights with him at Megiddo, and is slain. Great lamentations are made for him.*

**M**oreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord,

3 And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.*

4 And prepare *your selves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy place, according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moses.

7 And Josiah gave to the people of the flock,

lambs and kids, all for the passover-offerings, for all *that were present*, to the number of thirty thousand, and three thousand bullocks: *these were of the king's substance.*

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and five hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offering, five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites slayed *them.*

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as *it is written in the book of Moses: and so did they with the oxen.*

13 And they roasted the passover with fire, according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel *that were present*, kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel, from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel *that were present*, and the inhabitants of Jerusalem.

19 In

19 In the eighteenth year in the reign of Josiah, was this passover kept.

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, what have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless, Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah and his goodness, according to *that which was written in the law of the Lord*,

27 And his deeds first and last, behold, they are written in the book of the kings of Israel and Judah.

### C H A P. XXXVI.

*Jehoahaz reigns three months, and after him Jehoiakim eleven years; who is carried captive to Babylon. He is succeeded by Jehoiachin, who reigns three months and ten days, and is succeeded by Zedekiah, who rebels against Nebuchadnezzar. Jerusalem is taken; the temple plundered and burnt, and many captives carried to Babylon. The proclamation of Cyrus.*

**T**HEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jerusalem: and turned his name to Jehoiakim. And Necho

took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was evil in the sight of the Lord his God*.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was found in him*, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was evil in the sight of the Lord*.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil in the sight of the Lord his God*, and humbled not himself before Jeremiah the prophet, *speaking from the mouth of the Lord*.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

14 Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was no remedy*.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house

of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

22 Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him *a* house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The Lord his God *be* with him, and let him go up.

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## C H A P. I.

*Cyrus, king of Persia, makes a proclamation, permitting the Jews to return into their country, and to build their temple; and restores the sacred vessels to them.*

**N**OW in the first year of Cyrus king of Persia, that the word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him *a* house at Jerusalem, which *is* in Judah.

3 Who *is there* among you all of his people? his God *be* with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel (he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem.

5 Then rose up the chief of the fathers of Ju-

dah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the Lord which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the captivity, that were brought up from Babylon unto Jerusalem.

[EZRA.] Ezra or Esdras, was a person of high esteem amongst the Jews; He was of a sacerdotal family, and bore a principal part in the restoration from Babylon. Some have asserted that he was chiefly concerned in revising and compiling most of the books of Scripture. Four, however, of those books go under his name; for amongst the Hebrews, this and the book of Nehemiah being formerly reckoned but one, they are both inscribed in the Latin and Greek bibles by the name of Ezra. These two only are acknowledged by our church to be canonical; the two others are apocryphal. The first of these books is certainly the work of Esdras, the second is commonly attributed to Nehemiah. It must, however, be confessed, that some small matters have been added to it, which cannot belong to Nehemiah. This book is a continuation of the history of the Jews, from the time whereof that of the Chronicles ends, to near the twentieth year of Artaxerxes Logimannus. It contains an history of eighty-two years, from the first

year



C H A P. II.

*An account of those who returned from Babylon: their number, substance, and oblations.*

**N**OW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city:

2 Who came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Paroth, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer, a thousand fifty and two.

38 The children of Pashur, a thousand two hundred forty and seven.

39 The children of Harim, a thousand and seventeen.

40 The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all, an hundred thirty and nine.

43 The Nethinims: the children of Zihah, the children of Hafupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

year of the reign of Cyrus in Babylon, A. M. 3468, to the nineteenth year of Artaxerxes Logimanus, who sent Nehemiah to Jerusalem, A. M. 3550. The letter of Rehum and Shimshai, ch. iv. 8. to the king, and the king's answer, were written in the Chaldee language, as were the fifth and sixth chapters, and as far as the twenty-seventh verse of the seventh, and all the rest in Hebrew. See Calmet's dictionary on the word *Esdra*, Prideaux's Connect. and Le Clerc's Sentimens de quelques theologiens. We would by all means recommend it to the readers of this, and the two following books, if they desire thoroughly to understand them, that they would consult the profane writers of this period, or at least such as have given an history of it; particularly Josephus, Prideaux's connection, Universal history, &c.

46 The children of Hagab, the children of Shalmal, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paleah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sifera, the children of Thamah,

54 The children of Neziah, the children of Hatipha,

55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsha, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (who took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

64 The whole congregation together was forty and two thousand three hundred and threescore,

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place.

69 They gave after their ability, unto the treasure of the work, threescore and one thousand drachms of gold, and five thousand pounds of silver (w), and one hundred priests garments.

70 So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

### C H A P. III.

*The altar of burnt-offerings is set up: the feast of tabernacles is celebrated: in the second year the foundations of the temple are laid, amidst the shouts of the people.*

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man, to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God.

3 And they set the altar upon his bases; for fear was upon them, because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening:

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the

(w) *Threescore and one thousand drachms of gold, and five thousand pounds of silver*, i. e. about seventy-five thousand five hundred pounds of our money; for every drachm of gold is worth ten shillings of our money, and every mina or pound of silver, nine pounds; for it contains sixty shekels, and every shekel of silver is worth three shillings of our money: from whence it appears, that the Jews were not made such poor slaves in Babylon as wrought for their lords and masters; but had some of them very considerable offices at court, and all liberty to trade and get riches for themselves; and consequently that there may not be all the truth imaginable in that common saying among them, that they were only the *bran*, i. e. the dregs of the people, who returned to Jerusalem at the end of the captivity, and that all the *fine flour* stayed behind at Babylon. Prideaux's Connect. An. 536.

set feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple was not yet laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa; according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

9 Then stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the

weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off (x).

## C H A P. IV.

*The enemies of the Jews send letters to king Artaxerxes. He commands the Jews to desist from building the temple: the work ceases, till the second year of Darius.*

**N**OW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us, to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam, Mithridath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the

(x) Both the temples without all doubt, were of the same dimensions; but here was the sad difference, which drew tears from the eyes of the *elders*, while the populous rejoiced, that in all appearance there were no hopes that the poor beginnings of the *latter* temple would ever be raised to the grandeur and magnificence of the former, since the *one* had been built by the wisest and richest king, and constantly adorned by some one or other of his posterity; the *other* now begun by a small company of exiles, just returned from their captivity: the *one* in a time of profound peace, and the greatest opulence; the *other* in a time of common calamity and distress: the *one* finished with the most costly stones and timber, wrought with exquisite art, and overlaid with vast quantities of gold; the *other* to be raised out of no better materials than what could be dug from the ruinous foundation of the old one. But the occasion of their grief was not only this, that the materials and ornament of the second temple were even as nothing *in comparison with the first*, (Haggai ii. 3,) but that the ark of the covenant, and the mercy-seat, which was upon it, the holy fire upon the

Babylonians, the Sufanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

11 This *is* the copy of the letter which they sent unto him, *even* unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time;

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour; therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river: Peace, and at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom was paid unto them.

the altar, the Urim and Thummim, the spirit of prophecy, the Shechinah, or Divine Presence, the five great things for which the former temple was so renowned, were lost and gone, and never to be recovered to this other. This was a just matter of lamentation to those who had seen these singular tokens of the divine favour in the former temple, and a discouragement of their proceeding with the building of the present; and therefore the prophet Haggai was sent to inform them, that all these wants and defects should be abundantly repaired by the coming of the *Messiah*, the true *Shechinah* of the Divine Majesty, in the time of the second temple: (ch. ii. 7, 9.) *I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory; the glory of this latter house shall be greater than of the former, saith the Lord of hosts.*

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God, which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

### C H A P. V.

*Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple. The letter sent to Darius upon this occasion.*

**T**HEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 The copy of the letter that Tatnai, governor on this side of the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and let up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

## C H A P. VI.

*At the command of Darius search is made after the edict of Cyrus; which edict Darius confirms. The temple is finished in the sixth year of Darius; the dedication of which is celebrated by the Jews.*

**T**HEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem; Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again into the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall altar this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree, let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo: and they builded, and finished *it*, according to the

the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

#### C H A P. VII.

*In the seventh year of Artaxerxes, Ezra goes to Jerusalem: the king's edict, permitting Ezra to teach the law of God, and to appoint judges.*

**N**OW after these things, in the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the

king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests, and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and the gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

16 And all the silver and the gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem.

17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do, after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occa-

occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasures which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed *be* the Lord God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

C H A P. VIII.

*The families are enumerated which went with Esdras. He sends for Levites from Casiphia, to whom he intrusts the gold and silver which was to be brought to Jerusalem; and arriving there, he offers solemn sacrifices.*

**T**H E S E *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were rec-

oned by genealogy of the males, an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia; that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren, and their sons, twenty;

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Le-



Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him, but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drachms; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the Lord; the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests, and the Levites, and the chief of the fathers of Israel at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabab the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin offering: all *this was* a burnt-offering unto the Lord.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

#### C H A P. IX.

*The princes relate to Ezra that many of the people, and of the priests, had intermarried with the idolatrous nations. Ezra rending his garment, prays earnestly to God.*

**N**OW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head, and of my beard, and sat down astonished.

4 Then were assembled to me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, *as it is* this day.

8 And now, for a little space, grace hath been *showed* from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten *our*

our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto ~~your~~ sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O Lord God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee, because of this.

#### C H A P. X.

*Ezra having demanded and received an oath from the chief persons, commands that those who had married strange wives should put them away. Rulers are chosen, to inquire after those who are guilty. The names of such are enumerated.*

**N**OW when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, ~~and~~ women, and children: for the people wept very sore.

2 And Shechaniah, the son of Jehiel, *one of* the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore, let us make a covenant with our God, to put away all the wives, and such

as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word: and they swore.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliahib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem, within three days. *It was* the ninth month, and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel.

11 Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the son of Asahel, and Jaziah the son of Tikvah, were employed about *this*

this *matter*: and Meshullam, and Shabbethai the Levite, helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated, and sat down in the first day of the tenth month, to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ithmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelajah (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Paroth; Ramiah, and Jeziel, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai, Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani, Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaafau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shathai, Sharai,

41 Azareel, and Shelemiah, and Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Judah, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

## The B O O K of N E H E M I A H.

### C H A P. I.

*Nehemiah, bearing that the walls of Jerusalem were broken down, and the gates burned, mourns with fasting and prayer.*

**T**HE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which

were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

**NEHEMIAH]** See the introductory note to the book of Ezra. Nehemiah, who it is plain from this book was a person of considerable eminence in the court of Persia, here takes up the history of the Jews, from the period where-in Ezra had discontinued it, and carries it down from the twentieth year of Artaxerxes, A. M. 3550 to the year 3580, which is supposed to be the year of his own death, and was in the reign of Darius Nothus.

5 And

5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

## C H A P. II.

*Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commissions to Jerusalem.*

**A**ND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was before him*: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? *this is nothing else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth waste*, and the gates thereof are consumed with fire (y)?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said to the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When Sanballat the Horonite, and Tobiah the servant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put into my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeru-

(y) *Why should not my countenance be sad, &c.*] There is a piety due to one's own country, which cannot be extinguished by the pleasure or plenty of any other. It is no weakness to be deeply affected with the misfortunes, or for the death of our nearest friends and relations, at what distance soever we are from them; nor can any prosperity in another country hinder or excuse a man for not being so much afflicted for any calamity that befalls his own, as never to entertain mirth and jollity in his heart. Nehemiah was in no mean station, when he was cup-bearer to Artaxerxes; and, we may very reasonably believe, by the grace and bounty that he shewed towards him, that he might have had any honour or preferment he would have demanded in that great and flourishing empire; yet, when that great king discerned that there was sorrow of heart in his countenance, (which had somewhat of crime in it in that presence) and demanded the reason of it, he made no other excuse but, *The place of my father's sepulchres lieth waste*: and when the king so graciously invited him to ask some favour worthy of his royal bounty, he would require nothing else but, *Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.* A generous spirit can think of nothing but relieving his country, whilst it is under a general misery and calamity. Lord Clarendon.

salem,

salem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem.

### C H A P. III.

*The names of those who rebuilt the walls of Jerusalem, and an account of the particular parts assigned to each person.*

**T**HEN Eliasib the high priest rose up with his brethren the priests, and they builded the sheep-gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Bethchiah, the son of Meshezabeel. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush, the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum, the son of Haloheh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-hacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool *that was* made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against

against the going-up to the armoury, at the turning of the wall.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin, and Hashub, over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah, unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him, Pedaiah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house. After him repaired also Shemaiah, the son of Shecaniah, the keeper of the east-gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants over against the gate of Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

C H A P. IV.

*Half of the walls of Jerusalem are finished: Sanballat and Tobiah conspire together to hinder it: Nehemiah sets a watch near the wall.*

**B**UT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble

Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together, to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that

that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that founded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our cloaths, saving that every one put them off for washing.

C H A P. V.

*Nehemiah having heard the complaints of the poor against the rich, calls an assembly, upbraids the rich, and persuades them to assist their brethren, and release them from their debts. An account of Nehemiah's generosity and hospitality.*

AND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them: for other men have our lands and vineyards.

6 And I was very angry when I heard their cry, and these words.

7 Then I consulted with myself, and I re-

buked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money, and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me, were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily, was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days, store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 I think



19 Think upon me, my God, for good, according to all that I have done for this people.

## C H A P. VI.

*Nehemiah rejects the congress offered by Sanballat, and despises his threatening letters. He regards not the false prophets. The wall is finished in fifty-two days.*

**N**OW it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein was written; It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

10 Afterward I came unto the house of She-maiah the son of Dalaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there that being as I am, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to these their works, and on the prophets Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished, in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

## C H A P. VII.

*Nehemiah places guards at the gates of the city, and within the city. A register of those who came first out of Babylon.*

**N**OW it came to pass when the wall was built, and I had set up the doors; and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he was a faithful man, and feared God above many:)

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the

the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel, *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gabà, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Haphupha, the children of Tab-baoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of Shalmal,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephithesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sifera, the children of Tamah,

56 The children of Nezhiah, the children of Hatipha.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The

59 The children of Shephatiah, the children of Hatil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers' house, nor their seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their men-servants, and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure, a thousand drachms of gold, fifty basons, five hundred and thirty priests garments.

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drachms of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave, *was* twenty thousand drachms of gold, and two thousand pounds of silver, and threescore and seven priests garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people,

and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

## C H A P. VIII.

*The religious manner of reading and hearing the law. The feast of tabernacles is celebrated.*

AND all the people gathered themselves together as one man, into the street that *was* before the water-gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month (z).

3 And he read therein before the street, that *was* before the water-gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Matithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people (for he was above all the people), and when he opened it, all the people stood up:

6 And Ezra blessed the Lord the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord, with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book, in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 And Nehemiah, who *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the Lord your God; mourn, not, nor weep: for all the people wept, when they heard the words of the law.

(z) This Ezra, without all controversy, was the same who came from Babylon in the seventh of Artaxerxes. After the death of Zerubbabel the whole administration devolved upon him; but as his commission lasted but twelve years, upon its expiration, Nehemiah succeeded to the government, and we hear no more of Ezra, until he is here called upon to read and expound the law to the people; whether, as some think, he returned to Babylon, to give the people an account of the affairs of the province of Judea, or whether in this intermediate time he employed himself in some retirement upon the great work of preparing a new and correct edition of the Holy Scriptures, which we are gene-

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this day is holy* unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is holy*, neither be ye grieved.

12 And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is written*.

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and sat under the booths: for since the days of Joshua the son of Nun, unto that day, had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

#### C H A P. IX.

*A solemn fast and repentance of the people. The Levites confess God's goodness and their iniquity.*

**N**OW in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackcloths, and earth upon them.

2 The seed of Israel separated themselves from all strangers, and stood and con-

fessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the Lord their God, *one fourth part of the day*; and *another fourth part* they confessed, and worshipped the Lord their God.

4 Then stood up upon the stairs of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even thou art Lord alone*; thou hast made heaven, the heaven of heavens with all their host, the earth, and all *things that are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham:

8 And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and hast performed thy words; for thou art righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And shewedst signs and wonders upon Pharaoh, and all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get *them a name*, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and

generally supposed to owe to his care. The pulpit upon which he was raised, ver. 4. must have been large, sufficient to contain fourteen people at once, and from hence they read and explained the *law*, ver. 8. For the people, having for some time been accustomed to the Chaldee language, had partly lost the knowledge of the Hebrew; so that there was a necessity of having the law explained to them in the Chaldee tongue. And this was the original of the institution of the Targums or Chaldee paraphrases, as it is also supposed to have been of the synagogue worship. See Univ. Hist. vol. x. b. 2. p. 220.

gavest

gavest them right judgments, and true laws, good statutes, and commandments :

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant :

15 And gavest them bread from heaven, for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations ;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and with-heldest not thy manna from their mouth, and gavest them water for their thirst (a).

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the children went in and possessed the

land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: so they did eat and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee; and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them, according to thy mercies :

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on

(a) This whole chapter, says Mr. Peters, contains a beautiful epitome of the history of the Jews, raised and animated by a spirit of devotion, which appears in all that moving eloquence so well suited to the great occasion; and at the same time, with all that chasteness and correctness of thought and expression, which so eminently distinguishes the sacred writings of this sort, from the wild raptures of enthusiasm. In recapitulating the miracles of divine goodness, vouchsafed to their fathers in the wilderness, the sacred writer adds this, as none of the least memorable of God's mercies to them there: *Thou gavest also thy good spirit to instruct them*. Something, surely, must be meant by this; and of what can we more naturally understand it, than of the good spirit by the hand of Moses (to use a Hebrew phrase); of the spirit that inspired him to compose the ninetyeth and ninety-first psalms for their instruction. One of them.

our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

#### C H A P. X.

*The names of those who sealed the covenant, in which they engaged not to marry strange wives, to observe the sabbath, to pay their annual tribute, their tythes, and first fruits.*

**N**OW those that sealed *were* Nehemiah the Tirshatha, the son of Hachaliah, and Ziddkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Mehezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Halloheh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They came to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware, or any victuals on the sabbath-day, to sell, *that* we would not buy it of them on the sabbath, or on the holy-day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God,

them carries the title of "a psalm or prayer of Moses." And these titles were not given at random, nor would any one in the ancient Jewish church dare to ascribe a psalm to Moses, that was not, by a long and uncontroverted tradition proved to belong to him. Probably this very passage, which I suppose to refer to it, may be much older than the time of Nehemiah: for as the confessions of this sort were an usual part of their divine worship, at least in times of solemn humiliation, it is probable the greatest part of this confession before us might have been delivered down to them from ancient times, and only enlarged, with proper additions, upon this occasion; and if so, the present clause, for any thing that we know, may be nearly as old as Moses himself, and can refer to nothing so likely as to these psalms. See Amos v. 25, &c. and Peters on Job, p. 312.

after

after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as *it is* written in the law :

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord :

36 Also the first-born of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests, that minister in the house of our God :

37 And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes, in all the cities of our tillage.

38 And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes : and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers : and we will not forsake the house of our God.

## C H A P. XI.

*Lots are cast, that a tenth part of the people may dwell at Jerusalem, and the other nine parts in the other cities and villages. The families are enumerated which dwell in Judah and Benjamin.*

AND the rulers of the people dwelt at Jerusalem : the rest of the people also cast lots, to bring one of ten, to dwell in Jerusalem the holy city, and nine parts *to dwell* in other cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 Now these *are* the chief of the province that dwelt in Jerusalem : but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez ;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gibbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer : and Judah the son of Senuah *was* second over the city.

10 Of the priests : Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two : and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two : and Amashai, the son of Azazeel, the son of Ahafai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight : and their overseer *was* Zabdiel, the son of *one of* the great men.

15 Also of the Levites : Shemaiah the son of Hahub, the son of Azrikam, the son of Hahabiah, the son of Bunni.

16 And Shabbethai, and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer : and Bakkukiah the second among his brethren, and Abdah the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren, that kept the gates, *were* an hundred seventy and two.

20 And the residue of Israel, of the priests and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel : and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hahabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning



cerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah, the son of Judah, was at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and in the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin, from Geba, dwelt at Michmash, and Aijah, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites were divisions in Judah, and in Benjamin.

#### C H A P. XII.

*An account of the priests and Levites who came up with Zerubbabel. The chief priests from Jeshua to Jedaiah. The Levites from Jeshua to Ezra. The dedication of the walls.*

**N**OW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.

9 Also Bakkukiah, and Unni, their brethren, were over against them in the watches.

10 And Jeshua begat Joiakim, Joiakim also begat Eliahshib, and Eliahshib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim, were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattanai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nathaneel.

22 The Levites in the days of Eliahshib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliahshib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise, and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward, at the thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Gibeah, and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went

went on the right hand upon the wall toward the dung-gate :

32 And after them went Hoshaiiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph :

36 And his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 At the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going-up of the wall, above the house of David, even unto the water-gate east-ward.

38 And the other *company of them that gave thanks*, went over against *them*, and I after them ; and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall ;

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate ; and they stood still in the prison-gate.

40 So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me ;

41 And the priests ; Eliakim, Maaseiah, Mishaiamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets :

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their overseer*.

43 Also that day they offered great sacrifices, and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced : so that the joy of Jerusalem as heard even afar off.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes,

to gather into them out of the fields of the cities the portions of the law for the priests and Levites : for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph, of old, *there were* chief of the singers, and songs of praise and thanksgivings unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters, every day his portion : and they sanctified *holy things* unto the Levites ; and the Levites sanctified *them* unto the children of Aaron.

## C H A P. XIII.

*Upon the reading of the law, separation is made from the mixed multitude. Tobiah is cast out of his chamber in the house of God. Strange wives are put away.*

**O**N that day they read in the book of Moses in the audience of the people ; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever (*b*) ;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them : Howbeit, our God turned the curse into a blessing.

3 Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, having the oversight of the chambers of the house of our God, *was* allied unto Tobiah :

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the singers, and the porters) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem : for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king :

(*b*) The phrase of *not entering into the congregation of the Lord*, in this verse, does not signify an ejection from the public assemblies for divine worship, but must be understood to mean no more than a prohibition of marriage; for this, according to the Rabbis, was the case of such prohibitions. None of the house of Israel of either sex were to *enter into marriage* with any Gentile of what nation soever, unless they were first converted to their religion, and even in that case some were debarred from it for ever; others only in part; and others again only for a limited time. Of the first sort were all of the seven nations of the Canaanites. Of the second sort were the Moabites and the Ammonites, whose males were now excluded for ever, but not their females; and of the third sort were the Edomites and Egyptians, with whom the Jews might not marry till the third generation. But with all others who were not of these three excepted sorts, they might freely make intermarriages, when ever they became thorough proselytes to their religion. At present, however, because, through the confusions which have since happened in all nations, it is not to be known who is an Ammonite, an Edomite, a Moabite, or an Egyptian, they hold this prohibition to have been long out of date, and that now any Gentile, as soon as proselyted to their religion, may immediately be admitted to make intermarriages with them. See Prid. Conn. An. 428.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God (c).

8 And it grieved me sore: therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Matthanah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, who brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sab-

bath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chafed him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

(c) Tobiah had insinuated himself into the good opinion of most of the people, and especially those of note, by his making two alliances with families of this sort: for Johanan his son had married the daughter of Meshullam, the son of Barachiah, (ch. vi. 18. iii. 4.) who was one of the chief managers of the building of the wall of Jerusalem, under the direction of the governor, and he himself had married the daughter of Shecaniah, the son of Arah, another great man amongst the Jews; by which means he had formed an interest, and was looked upon as a worthy man, though being an Ammonite, he could not but bear a national hatred to all that were of the race of Israel.

The

# The BOOK of ESTHER.

## C H A P. I.

*Ahasuerus makes a feast for all the principal persons of his kingdom: he sends for the queen to the banquet, who refuses to come: the king being angry, puts her away, and makes a decree that all wives shall obey their husbands.*

**N**OW it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him:

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings, and pillars of marble: the beds were of gold, and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women, in the royal house which belonged to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha,

Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment, by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise-men, who knew the times, (for so was the king's manner towards all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marfena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make, shall be published throughout all

ESTHER.] It is uncertain who was the author of this book. Some ascribe it to Ezra, others to Mordecai, (See on chap. ix. 20, 23.) and others to the joint labours of the great synagogue; who, from the time of Ezra to Simon the Just, superintended the edition and canon of Scripture. That the book is genuine, whoever was the author, appears from the institution and continued observation of the annual festival of *Purim*; (See chap. ix.) since it is not to be conceived that a wise nation should at first appoint and afterwards continue the celebration of this solemn time of feasting and rejoicing every year, merely because a certain man among them had once the good fortune to write an agreeable romance; much less can we conceive from what motive a whole assembly of learned doctors should receive a writing of no better character into the canon of their Scriptures; or, to make it of more universal use, should honour it with a Greek translation. The book contains the history of Esther, a Jewish captive, who, for her remarkable beauty was espoused to Ahasuerus, and raised to the throne of Persia. By her extraordinary interest with the king, she rescued the Jewish nation from a general massacre, to which they were devoted by Haman, one of the king's favourites, and in memory of which the feast of *Purim* was appointed.

his

his empire, (for it is great) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes, and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, That every man should bear rule in his own house, and that it should be published according to the language of every people.

## C H A P. II.

*Esther becomes the wife of Ahasuerus. Mordecai, sitting at the king's gate, discovers a conspiracy against the person of the king.*

**A**FTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants, that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so.

5 Now in Shushan the palace, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens,

*which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew it.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women:)

13 Then thus came every maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women, unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter) was come to go in unto the king, she required nothing, but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house royal, in the tenth month, (which is the month Tebeth,) in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight, more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 In those days, while Mordecai sat in the king's

king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the door, were wroth, and sought to lay hand on the king Ahafuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof*, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

## C H A P. III.

*Haman being advanced by the king, and despised by Mordecai, meditates the destruction of all the Jews.*

**A**FTER these things did king Ahafuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence (d).

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahafuerus, *even* the people of Mordecai.

7 In the first month (that *is*, the month Nisan) in the twelfth year of king Ahafuerus, they cast Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth month, that *is*, the month Adar.

8 And Haman said unto king Ahafuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's

laws: therefore it *is* not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and *to* every people after their language; in the name of king Ahafuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth day of the twelfth month, (which *is* the month Adar,) and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

## C H A P. IV.

*Mordecai and the Jews mourn: he applies to Esther, who appoints a fast before she goes in to the king.*

**W**HEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

(d) Josephus tells us that Haman, taking notice of this singularity in Mordecai, asked him what countryman he was; and finding him to be a Jew, broke out into a violent exclamation at his insolence; and in this rage formed the desperate resolution, not only to be revenged of Mordecai, but to destroy the whole race of the Jews; well remembering that his ancestors the Amalekites had been formerly driven out of their country, and almost exterminated by the Jews: for Haman was descended in a direct line from Agag, whom Samuel hewed in pieces in Gilgal. Calmet. That Mordecai should refuse to pay such obedience as all others paid to Haman at this time, will appear the less strange, if we consider that Haman being of that nation against which God pronounced a curse; Exod. xvii. 14. Mordecai might think himself on this account not obliged to pay him the reverence which he expected; and if the rest of the Jews had the like notion of him, this might be a reason sufficient for his extending his resentment against the whole nation.

3 And in every province whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews; and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids, and her chamberlains, came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given to Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the innercourt, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so

will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

## C H A P. V.

*Esther presents herself before the king; whom she invites with Haman to a banquet. Haman, indignant that Mordecai refuses him respect, commands a gallows to be erected for him.*

**N**OW it came to pass on the third day, that Esther put on *her* royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them; and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and



and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

#### C H A P. VI.

*Ahasuerus, reading in the chronicles of his kingdom, finds that Mordecai had not been rewarded for discovering the conspiracy of his chamberlains. He enquires of Haman, what should be done to the man whom the king desired to honour; and, upon his answering, commands him to give Mordecai those honours which Haman thought designed for himself.*

**O**N that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king, to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble

princes, that they may array the man ~~withal~~ whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate: but Haman hastened to his house, mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wife men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

#### C H A P. VII.

*Esther petitions for her own life, and that of her people, whose destruction Haman had designed. The king, enraged, orders him to be hanged on the gallows which he had prepared for Mordecai.*

**S**O the king and Haman came to banquet with Esther the queen.

2 And the king said unto Esther, on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed even to the half of the kingdom.

3 Then Esther the queen answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy, is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine

wine in his wrath, *went* into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai (*e*). Then was the king's wrath pacified.

### C H A P. VIII.

*Esther requesting that the letters devised by Haman might be reversed, the king informs her, that no man may reverse what is sealed with the king's seal; but he gives leave for other letters to be signed with the royal signet, permitting the Jews to defend themselves, and destroy their enemies.*

**O**N that day did the king Ahasuerus give the house of Haman the Jews enemy, unto Esther the queen: and Mordecai came before the king; for Esther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears, to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in thy sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes; let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews, which *are* in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month (that *is*, the month Si-  
van) on the three and twentieth *day* thereof; and it was writtē (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus's name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries.

11 Wherein the king granted the Jews which *were* in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province, that would assault them, *both* little ones, and women; and *to take* the spoil of them for a prey;

12 Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastened, and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king, in royal apparel of blue and white, and with a great crown of gold, and with

(*e*) I cannot pass over this wonderful harmony of Providence, says Josephus, Antiq. l. xi. c. 6. without a remark upon the Almighty power, and admirable justice of the wisdom of God, not only in bringing Haman to his deserved punishment, but in trapping him in the very snare which he had laid for another, and turning a malicious invention upon the head of the inventor. There cannot be a more striking instance of the vanity of all human greatness, and its utter incapacity to procure a depraved mind repose, than this of Haman. Those who are in the most exalted stations, are not always so happy as they seem, or as those beneath them are ready to suppose: they have generally some latent trouble which gnaws and devours them; indeed a very little matter is sufficient to imbitter all their prosperity: this is more particularly the case with the proud and ambitious. Their pride is their punishment; and the mortification of seeing themselves not honoured as they expect, plunges them into the bitterness of malice and revenge. But let such

con-

king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the door, were wroth, and sought to lay hand on the king Ahafuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof*, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

## C H A P. III.

*Haman being advanced by the king, and despised by Mordecai, meditates the destruction of all the Jews.*

**A**F T E R these things did king Ahafuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants that *were* in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence (d).

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahafuerus, *even* the people of Mordecai.

7 In the first month (that is, the month Nisan) in the twelfth year of king Ahafuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, *to* the twelfth month, that is, the month Adar.

8 And Haman said unto king Ahafuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's

laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and *to* every people after their language; in the name of king Ahafuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth day of the twelfth month, (which is the month Adar,) and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

## C H A P. IV.

*Mordecai and the Jews mourn: he applies to Esther, who appoints a fast before she goes in to the king.*

**W**H E N Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

(d) Josephus tells us that Haman, taking notice of this singularity in Mordecai, asked him what countryman he was; and finding him to be a Jew, broke out into a violent exclamation at his insolence; and in this rage formed the desperate resolution, not only to be revenged of Mordecai, but to destroy the whole race of the Jews; well remembering that his ancestors the Amalekites had been formerly driven out of their country, and almost exterminated by the Jews: for Haman was descended in a direct line from Agag, whom Samuel hewed in pieces in Gilgal. Calmet. That Mordecai should refuse to pay such obeisance as all others paid to Haman at this time, will appear the less strange, if we consider that Haman being of that nation against which God pronounced a curse; Exod. xvii. 14. Mordecai might think himself on this account not obliged to pay him the reverence which he expected; and if the rest of the Jews had the like notion of him, this might be a reason sufficient for his extending his resentment against the whole nation.

3 And in every province whithersoever the king's commandment and his decree came, *there* was great mourning among the Jews; and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids, and her chamberlains, came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it* was, and why *it* was.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given to Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there* is one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *his* answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so

will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

## C H A P. V.

*Esther presents herself before the king; whom she invites with Haman to a banquet. Haman, indignant that Mordecai refuses him respect, commands a gallows to be erected for him.*

**N**OW it came to pass on the third day, that Esther put on *her* royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If *it* seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them; and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and

and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king.

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6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

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princes, that they may array the man ~~withal~~ whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

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8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the third month (that is, the month Sivan) on the three and twentieth day thereof; and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

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11 Wherein the king granted the Jews which *were* in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province, that would assault them, *both* little ones, and women; and *to take* the spoil of them for a prey;

12 Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* published unto all people, and that the Jews should be ready against that day, to avenge themselves on their enemies.

14 *So* the posts that rode upon mules and camels went out, being hastened, and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king, in royal apparel of blue and white, and with a great crown of gold, and with

a garment of fine linen, and purple; and the city of Shushan rejoiced and was glad:

16 The Jews had light and gladness, and joy and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

## C H A P. IX.

*On the thirteenth day of the month Adar, the Jews destroy their enemies: the ten sons of Haman are hanged. The feast of Purim, or lots, is instituted, in memory of this event.*

**N**OW in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all the people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace, the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Ham-

consider, that when they seem to be most firmly rooted, and oppress good men without controul, their ruin may be nearest at hand; and they may fall, by the over-ruling direction of Providence, into the very mischiefs they prepared for others. They who would see this subject amply enlarged upon, may consult Balguy's Sermons, vol. 1. and Wharton's, vol. ii.

(f) See the introductory note to this book. It is from this 20th verse that some have supposed Mordecai to have been the author of it: but it is very evident that these words relate not to the book itself, but to the circular letters, which Mordecai sent to the Jews, in all the provinces of the Persian empire; signifying what a mighty deliverance God had vouchsafed them, and appointing in commemoration thereof an annual festival to be observed for ever. This festival was called *Purim*, (ver. 26.) or *the feast of lots*; *Pur* in the Persian language signifying *a lot*, from the event mentioned ver. 24. and chap. iii. 7. and it is to this very day celebrated by the Jews with some peculiar ceremonies; but most of them reducible to these three things, reading, telling and feasting.

medatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day, the number of those that were slain in Shushan the palace, was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan, to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged up on the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the same, rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far (f),



21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is, the lot) to consume them, and to destroy them;

25 But when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows:

26 Wherefore they called these days Purim, after the name of Pur. Therefore for all the words of this letter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days, according to their writing, and according to their appointed time every year;

28 And that these days *should be remembered*, and kept throughout every generation, every

family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with words of peace and truth*;

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew, and Esther the queen, had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

### C H A P. X.

*Ahasuerus lays a tribute upon his dominions. Mordecai's advancement under him.*

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea (g).

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

## The B O O K of J O B.

### C H A P. I.

*Job, a just and a wealthy man, is accused by Satan before God, as if he worshipped God for reward. God delivers all the fortune of Job into the power of Satan; on which he blesses God, with the most perfect submission.*

THERE was a man in the land of Uz (b), whose name was Job (i); and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons, and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in *their* houses, every one his day; and sent and called for

(g) He laid a tax upon every part of his dominions, both on the continent and in the islands over which his power extended. By the *isles* here mentioned are meant those in the *Ægean* sea, conquered by Darius Hystaspes. See Usher's Chron. and Calmet, who here goes on to comment on the remaining chapters of Esther, which the reader will find in the Apocrypha; but the Hebrew text concludes as in our Bibles. He observes, after Paul Lucas, that the tombs of Mordecai and Esther, are still to be seen at Amadam, in the synagogue of the Jews, who are much more numerous in that place than in any other town in Persia. There is a particular observable in this book, which perhaps it may not be proper altogether to pass over, *viz.* that the name of the deity is not once mentioned in it.

JOB.] There is perhaps no book of Scripture which hath so much divided interpreters, and afforded such a field of controversy as the book of JOB. Some supposing it of the remotest antiquity, written by Moses or Job himself; others

their three sisters, to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them (*k*).

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made ~~an~~ hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance *is* increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 And there was a day, when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and

the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: > The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22 In all this Job sinned not, nor charged God foolishly.

## C H A P. II.

*Satan again calumniates Job before God, whose body God permits him to afflict, but not to take away his life. Job is smitten by Satan with sore boils. He reproves his wife. His three friends, Eliphaz, Bildad, and Zophar, come to mourn with him.*

**A** GAIN there was a day, when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

others bringing it down to a very low date; supposing it written by Ezra, at the time of the return from the Babylonish captivity. I shall not trouble my reader with a discussion of these various opinions: but, having given the matter the most impartial and mature consideration I am able, shall lay before him the result of my inquiry, respecting the author, the time of writing, and the subject matter of this book. *First*, with respect to the author, I cannot help subscribing to their opinion, who believe him and his performance to be of the remotest antiquity, before Moses, and of the patriarchal age. That Job was a real person, and that his sufferings were real, I think, is universally agreed: but whether he himself, Elihu, or some other of his friends, were the relators of his sufferings, appears to me impossible to determine. Many learned men believe that Job himself was the writer: I should rather be apt to think that it was some other person of his own age or time; for that the book, *Secondly*, is of the remotest antiquity, there appear, as I apprehend, many indisputable marks which will occur in the course of our observations. *Thirdly*, concerning the subject of this book in general, we agree with the learned Bp. Lowth, who determines it to contain the third and last trial of Job, which was made upon him by his three friends; the principal design whereof, is to teach men, that,

con-

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

### C H A P. III.

*Job detests the day of his birth; wishes that he had never been born, and complains, that the thing which he feared is come upon him.*

**A**FTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

considering the corruption, ignorance, and weakness of the human nature, on the one hand, and the infinite wisdom and immense greatness of God on the other, they should renounce their own strength, and their own righteousness, put their full trust in God, and submit themselves to him in all things with the deepest humility and reverence. This is the general end or argument of the poem: but the whole history taken together, properly contains an high example of consummate and rewarded patience.

(b) Uz is Edom, as plainly appears from Lam. iv. 21. Uz was the grandson of Seir the Horite, Gen. xxxvi. 20. 28. 1 Chron. i. 38, 42. Seir inhabited the mountainous country called after him, before the time of Abraham; but his posterity being driven out, the Edomites seized that country, Gen. xiv. 6. Deut. ii. 12. Two other persons are mentioned, of the same name of Uz; the one descended from Shem, the other the son of Nahor, the brother of Abraham; but it does not appear whether any country was named from either of these. Edom is part of Arabia Petraea, bordering upon the tribe of Judah to the south: Numb. xxxiv. 3. Josh. xv. 1, 21. and therefore the land of Uz is pro-

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it, let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none, neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts, that I should suck?

13 For now should I have lain still, and been quiet, I should have slept: then had I been at rest;

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there, and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul?

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why* is light given to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

C H A P. IV.

*Eliphaz reproves Job, who, having consoled others in adversity, nevertheless disponds himself. He affirms that it was a thing unheard of, for an innocent man to perish; on the contrary, that the wicked perish at the blast of God, and are destroyed for ever.*

**T**HEN Eliphaz the Temanite answered and said (1),

2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 I stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever, without any regarding it.

21 Doth not their excellency, *which is* in them, go away? they die, even without wisdom.

C H A P. V.

*Eliphaz sheweth that the wicked are always punished by an avenging God. He exhorts Job not to despise the chastening of the Almighty, and to attend diligently to what he says.*

**C**ALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is *there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause.

9 Which doeth great things and unsearchable, marvellous things without number.

10 Who giveth rain upon the earth, and sendeth water upon the fields:

properly placed between Egypt and the Philistines in Jer. xxv. 20. where the order of places in enumerating the people, from Egypt even to Babylon, seems to be observed very accurately. The same people are placed in nearly the same order, Jer. xlvii.---1. See Bp. Lowth.

(1) The name of Job, in the Chaldee, Syriack, and Arabick, may, with the greatest probability, be derived from a root which signifies to *love* or *desire*; and might be rendered, the *beloved* or *desirable* one. As to the stock from whence he sprung, it is most likely that he was descended from Uz, the eldest son of Nahor, brother to Abraham; but how far removed can only be conjectured from the age of his friends; the eldest of whom, Eliphaz the Temanite, could not be nearer than great-grand-son to Esau; for Esau begat Eliphaz, and the son of Eliphaz was Teman: so that supposing this Eliphaz to be the son of Teman, (and higher it will be impossible to place him) he will then be five generations from Abraham; but as Eliphaz was very much older than Job, nay older than his father, as appears from chap. xv. 10. and considering that Abraham was very old before he had a son by Sarah, and that Rebecca, grand-daughter to Nahor by Bethuel, perhaps, his youngest son, was of an age proper to be wife to Isaac; we shall

11 To set up on high those that be low : that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wife in their own craftiness : and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty :

18 For he maketh sore, and bindeth up : he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death ; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh : neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field : and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.

27 Lo this, we have searched it, so it is ; hear it, and know thou it for thy good.

C H A P. VI.

*Job wishes that his sins and his afflictions were weighed in the same balance together : he reproves his friends for their unkindness.*

**B**UT Job answered and said,  
2 Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together (*m*)!

3 For now it would be heavier than the sand of the sea : therefore my words are swallowed up.

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass ? or loweth the ox over his fodder ?

6 Can that which is unsavoury be eaten without salt ? or is there *any* taste in the white of an egg ?

7 The things *that* my soul refused to touch, *are* as my sorrowful meat.

8 Oh, that I might have my request ! and that God would grant *me* the thing that I long for !

9 Even that it would please God to destroy me ; that he would let loose his hand, and cut me off.

10 Then should I yet have comfort ; yea, I would harden myself in sorrow : let him not spare ; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope ? and what *is* mine end, that I should prolong my life ?

12 *Is* my strength the strength of stones ? or *is* my flesh of brass ?

13 *Is* not my help in me ? and is wisdom driven quite from me ?

14 To him that is afflicted pity *should be* shewed from his friend ; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away ;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid :

17 What time they wax warm, they vanish : when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside ; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped ; they came thither, and were ashamed.

21 For now ye are nothing ; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me ? or give a reward for me of your substance ?

23 Or deliver me from the enemy's hand ? or redeem me from the hand of the mighty ;

probably not be wide of the mark, if we allow Job to be at least six if not seven generations removed from Nabor. The age therefore in which he lived, must have coincided with the latter years of the life of Jacob, with those of Joseph, and the descent into and sojourning in Egypt ; his afflictions must have happened during the sojourning, about ten years before the death of Joseph ; and his life must have been prolonged to within fourteen years before the departure of the Israelites from Egypt, that is, the year of the world 2499. The number of the years of the life of Job will be, according to this calculation, about 200 ; which, for that age of the world, and especially considering that

Job

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do you imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore, be content, look upon me; for it is evident unto you, if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

C H A P. VII.

*Job goes on to pour out his lamentations in the most pathetic manner, and expostulates with God, praying to be speedily released from his miseries; or that God would grant him some little respite, till the time of their determination should come.*

**I**S there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms, and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

9 As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

Job was blessed with a remarkable long life, as a reward for his suffering and integrity, will not appear very extraordinary; for Jacob lived 147 years, Levi his son, 137; Kohath his grandson 133; and Amram his great-grand-son, and father of Moses, 137; Moses also lived 120 years. All these were his contemporaries, some older, some younger than Job; so that this seems to agree extremely well with that circumstance of his history. Heath.

(\*) This account of the angels and Satan's appearing before God, must be understood as a prophetic representation, familiar to that in 1 Kings xxii. 19. The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehensions. As Kings therefore transact their most important affairs in a solemn council or assembly, so God is pleased to represent himself as having his council likewise, and as passing the decrees of his providence in an assembly of his holy angels. We have here, in the case of Job, the same grand assembly held, as was before in that of Ahab, 1 Kings xxii. The same host of heaven, called here the sons of God, presenting themselves before Jehovah, as in the vision of Micah, they are said to stand on his right hand and on his left. A wicked spirit appearing among them, here called Satan, or the adversary, and there

R r r

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a whale, that thou settest a watch over me?

13 When I say, my bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

16 I loath it, I would not live away: let me alone, for my days are vanity.

17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest visit him every morning, and try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

C H A P. VIII.

*Bildad affirms that if Job was innocent, he would be immediately restored to his former splendor, on his making supplication to the Almighty. He shows that the wicked is like the bulrush, which withers as soon as it is sprung up.*

**T**HEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now

a lying

he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in its greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God, and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and he seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

#### C H A P. IX.

*Job confesseth that God is just, and that no one, though innocent, can hinder him if he taketh any thing away: for that the just and unjust are destroyed without distinction, as the earth is given into the hands of the wicked.*

**T**HEN Job answered and said (o),

2 I know it is so of a truth: but how should a man be just with God.

a lying spirit; bent on mischief both, and ready to do all the hurt that they were able, as far as God would give them leave; but nevertheless, both under the controul of his power, and suffered to go thus far and no further, as might best serve the wise ends of his justice and providence. The things delivered to us by these two sacred writers are in substance the same, equally high, and above the reach of mere human sight and knowledge: but the manner of delivering them is different; by each as suited best their several purposes, and both, no doubt, by inspiration and direction of Almighty God. It must not be forgotten, that representations of this kind are founded in a well-known and established truth, I mean the doctrine of angels good and bad: a point revealed, no doubt, from the beginning, and without a previous knowledge whereof, the visions of the prophets could scarcely be intelligible: see Gen. xxviii. We would just observe, that from the writer of this book's using the prophetic stile, we have reason to conclude, that he must have been a prophet, i. e. an inspired person; for otherwise a man of that sense and piety which the book shews him to be, would never presume, we may suppose, to counterfeit the prophetic stile, or usurp a privilege or character which did not belong to him. See Peters p. 121.

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things, past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason, with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it; He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.



24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and who is he?*

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he* is not a man as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him: But *it* is not so with me.

C H A P. X.

*Job expostulates with God concerning his afflictions: he complains of life, but wishes for a little ease before his death.*

**M**Y soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee, that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there* is none that can deliver out of thine hand.

8 Thine hands have made me and fashioned

me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin, and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that *this* is with thee.

14 If I sin, then thou markest me, and thou shalt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, yet will I not lift up my head: I *am* full of confusion; therefore see thou mine affliction;

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me: changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me:

19 I should have been as though I had not been, I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little;

21 Before I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death.

22 A land of darkness, as darkness *itself*, and of the shadow of death, without any order, and *where* the light is as darkness.

C H A P. XI.

*Zophar reproves Job for justifying himself: he declares God's wisdom to be unsearchable; but that it would be well with Job if he would repent.*

**T**HEN answered Zophar the Naamathite, and said (p),

2 Should not the multitude of words be answered? and should a man full of talk be justified?

(l) The three friends who came to comfort Job, disgusted, as it seems, with the bitterness of his complaint, change their purpose, and instead of consolation, vent the severest reproaches against him. The eldest of these three extraordinary comforters condemns his impatience; desires Job to recollect himself; not to give way to fruitless lamentations, but to put in practice those lessons which he had often recommended to others; ver. 3---6. He reminds him of that, as they thought, infallible maxim, that "those who reap misery must have sown iniquity;" a maxim which he confirms by his own particular experience, and which he supposes was assented to by all mankind. And in the display of this maxim, he throws in many of the particular circumstances attending Job's calamity; intimating, that he must have been a great, though secret oppressor, and that therefore the breath of God had blasted him at once: ver. 7 11. and he confirms the truth of his principles by a revelation, which he says was made to him in a vision: ver. 12. to the end. See Bp. Lowth and Heath.

(m) Job begins his defence with a modest apology for venting his grief in a manner somewhat unbecoming, and begs it may be ascribed to the great multitude and sharpness of his afflictions, ver. 3, 7. But as to the advice given him by

3 Should thy lies makemen hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But, Oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt bestedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters that pass away.

17 And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure; because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be* as the giving up of the ghost.

#### C H A P. XII.

*Job reproves the boasting of his friends: he shews that in this life it is well even with those men who offend the Lord, and that all things were governed by Almighty God.*

AND Job answered and said (q),  
2 No doubt but ye are the people, and wisdom shall die with you!

3 But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.

5 He that is ready to slip with *his* feet, *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or, speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days, understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters; and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

by Eliphaz, to hope for an amendment of his condition, and to address God for that purpose, he tells them that his petition to God should be of a quite different nature; namely, that he would be pleased to cut him off speedily, for that the desperateness of his condition would by no means permit him to hope for any amendment. ver. 8.---13. That, however, he could not help resenting their unkind suspicions of him, that they should think him capable of such great wickedness; but above all, should imagine him to be so abandoned as to be able to entertain a thought tending to a revolt from the Almighty; which yet they must have done, or Eliphaz would never have dared to make him such a proposition: ver. 14.---20. He saw therefore what kind of friends he had to do with: as soon as they perceived him in

a reus-

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in the wilderness *where there is no way*.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

C H A P. XIII.

*Job reproves his friends for partiality: he professes his confidence in God, and intreats to know of him why he hides his face from him, and holds him for an enemy.*

**L**O, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies; ye *are* all physicians of no value.

5 O that ye would altogether hold your peace; and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will you accept his person? will you contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if you do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall* be my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

C H A P. XIV.

*Job sets forth the shortness and misery of human life. He expresseth his faith in a future state, and declares that after his change God will call, and he will answer him.*

**M**A N *that* is born of a woman, is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such a one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass.

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 As the waters fail from the sea, and the flood decayeth and drieth up.

12 So man lieth down, and riseth not till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

a remediless condition, they began with abusing him, lest they might be desired to contribute towards his restoration, ver. 21---27. He begs them therefore not to condemn him barely on suspicion, and on the strength of general maxims; but to consider that it was possible he might be innocent. ver. 28---30. Heath.

(n) Bildad, whose sentiments are the same with those of the preceding friend, now comes on to the attack, and tells Job, that his general asseverations of innocence are of no avail; that to deny his guilt, was to charge the Almighty with injustice; ver. 1, 3. That if he would not yield to the argument of Eliphaz, drawn from his experience, and strengthened by revelation, he would do well to pay respect to the general experience of mankind, as handed down by tradition; where he would find it established, as a certain truth, that misery was the infallible consequence of wickedness;

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me?

14 If a man die, shall he live *again*? All the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps, dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to naught, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changeest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

#### C H A P. XV.

*Eliphaz charges Job with impiety in justifying himself: he proves by tradition the unhappiness of the wicked.*

**T**HEN answered Eliphaz the Temanite, and said (*r*),

2 Should a wife man utter vain knowledge, and fill his belly with the east-wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choolest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grey-headed, and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14 What *is* man, that he should be clean? and *be which* is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water!

17 I will shew thee, hear me; and that *which* I have seen, I will declare,

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is* it? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid? they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness, the

edness: ver. 8---20. That therefore they could not argue wrong, who inferred from actual misery antecedent guilt: and though he might urge that these calamities were fallen on him, on account of his children's wickedness, yet he only deceived himself; for in that case God might have indeed chastised them for their crimes; but he would by no means have destroyed the innocent with the guilty: ver. 4---7.

(o) In reply to Bildad, Job begins with hinting that their opinions seemed a little to clash; Eliphaz had insisted from revelation that the common failings of men were a sufficient justification of Providence, even in the most afflicted dispensations. Bildad says, if he were pure and upright, God would interpose in his behalf. Job replies, that all this is very true; but the difficulty is, to be thus pure and upright: "For I am not exempt from the common failings of men: if therefore they are sufficient to account for the great calamities which have befallen me, I am still without a remedy." And here he enters into the most beautiful and tender pleadings which heart can conceive:

ending

flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

## C H A P. XVI.

*Job expostulates with his friends on their unkind treatment; and declares, that if they were in the like distress, he would behave to them in a different manner. He sets forth the greatness of his sufferings, but still maintains his integrity.*

**T**HEN Job answered and said (s),

1 I have heard many such things: miserable comforters are ye all.

2 Shall vain words have an end? or what emboldeneth thee, that thou answerest?

3 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

4 But I would strengthen you with my mouth, and the moving of my lips should alluage your grief.

5 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?

6 But now he hath made me weary: thou hast made desolate all my company.

7 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me, beareth witness to my face.

8 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

9 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

10 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eye-lids is the shadow of death;

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place!

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: but mine eye poureth out tears unto God.

21 O that one might plead for a man with God, as a man pleadeth for his neighbour!

22 When a few years are come, then I shall go the way whence I shall not return.

## C H A P. XVII.

*Job appeals from men to God: the unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. Job professes that his hope is not in life, but in death.*

**M**Y breath is corrupt, my days are extinct, the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people, and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

ending as before, with a prayer, that his sufferings and life might soon come to a period; and that God would grant him some little respite before his departure hence. Heath.

(p) Zophar, highly provoked that Job should dare to call in question a maxim so universally assented to as that urged by his friends, immediately charges him home with secret wickedness. He tells him he makes not the least doubt, were the real state of his heart laid open, that it would be found God had dealt very gently with him: ver. 2--7. That he was highly blame-worthy to pretend to fathom the depths of Divine Providence, a task to which he was utterly unequal. That however his wickedness might be concealed from men, yet it was open and bare to God's all-seeing eye; could he therefore imagine that God would not punish the wickedness he saw? ver. 7--11. It would surely be far more becoming him to submit, and give glory to God, by making an ample confession and full restitution: In that case indeed, he might hope for a return of God's goodness to him; but the way he was in at present, was the common road of the wicked, whose only hope was annihilation: ver. 12--20. Heath.

9. The

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for ye all, do you return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light is short, because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, Thou *art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together is in the dust.

## C H A P. XVIII.

*Bildad accuses Job of presumption and impatience: he shews that the light of the wicked shall be put out; that brimstone shall be scattered upon his habitation, and that none of his posterity shall survive.*

**T**HEN answered Bildad the Shuhite, and said,

2 How long *will it be*, ere you make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, and the robber shall prevail against him.

10 The snare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

(q) In this and the two following chapters Job replies to Zophar. Greatly vexed that his friends should entertain so firm an opinion of his being a wicked man; that they should press him so hard with their maxim, "That affliction was a demonstration of guilt," and should make a mock of his appeal to God for his being innocent, he can no longer refrain from being very sharp in his treatment of them. He taxes them with self-conceit; their maxims he treats as mean and poor, the contrary of which was evident to all observing persons; good men were frequently in distress, while robbers and public plunderers enjoyed their ill-gotten wealth in perfect security.

(r) Eliphaz, not a little incensed that Job should pay no regard to his advice, and should dare to challenge the Almighty to argue the point with him, charges him home with self-conceit, in entertaining too high an opinion of his own knowledge; with arrogance, in undervaluing the arguments drawn from their experience, whose age was a sufficient voucher for their wisdom; and with impiety, in thus rudely challenging the Almighty to answer for his conduct in afflicting him, ver. 2--13. He presses home the same argument upon him a second time; to which

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that knoweth not God.

## C H A P. XIX.

*Job complains of his friends cruelty, pathetically laments his sufferings, and implores their pity: He appeals to God, and expresses his faith and hope in a future resurrection.*

**T**HEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now, that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way, that I cannot pass; and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one* of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved, are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me!

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! Oh, that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God;

27 Whom I shall see for myself, and mine

eyes shall behold, and not another; *though* my reins be consumed within me (*t*).

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

C H A P. XX.

*Zophar sets forth at large the state and portion of the wicked.*

**T**HEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment.

6 Though his excellency mount up to the heavens, and his head reach unto the clouds.

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of *the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

he adds that of universal tradition; insinuating, that he had yet worse to expect, unless he prevented it by a contrary conduct: and then presents him with an image, setting forth the final state of a wicked man; in which he so works up the circumstances, as to make it resemble Job and his condition as much as possible; intimating thereby, that he imagined him to be that very wicked man he had been describing, and that he had by that means drawn down God's judgments on himself, ver. 14---30. That therefore his imaginations of innocence were an illusion, but one, however, of the worst kind: He had deceived himself: ver. 31---35. Heath.

(s) Job, above measure grieved that his friends should treat him in this cruel manner, expostulates very tenderly with them on the subject. He tells them he should in the like circumstances have behaved to them in a very different way: ver. 2---6. But that he plainly saw God was pleased to add this to the rest of his calamities; that he should not only be deprived of the comfort and assistance he might have expected from his friends, but that he should be used by them in the most relentless way: ver. 7---14. That he had voluntarily taken on him all the marks of humility used by the guilty, though he was really innocent; that God above knew his innocence, though



16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for, shall he restore, and shall not swallow it down: according to his substance shall the restitution be; and he shall not rejoice therein.

19 Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

### C H A P. XXI.

*Job observes, that though some lead a prosperous, and others an afflicted life, yet all are cut off alike by death: whence it clearly follows, that the wicked are reserved to a day of wrath.*

**B**UT Job answered and said,  
2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing he judgeth those that are high.

his friends so slanderously traduced him: ver. 15---22. that he was sensible he was nigh his dissolution, otherwise he could return them their own with interest: ch. xvii. 1---3. that he made no doubt, whenever the cause came to a decision, the event would prove favourable to him: ver. 4---9. and would they but give themselves time to reflect, they must see that he could have no motive to hypocrisy; since all his schemes and hopes, with regard to life, were at an end; and, as he expected nothing but death, with what view could he play the hypocrite? ver. 10. to the end. Heath.

(r) We are now come to the celebrated text which hath so much divided interpreters, and which hath been generally thought to express Job's strong faith in a future resurrection, and that so clearly, that some have imagined the passage an interpolation, as they conceive the declaration too strong for the time and faith of Job; while others, and those especially who contend for the modern date of this book, give the words a very different explication, and suppose them to contain nothing more than a strong persuasion on Job's part, of a future restoration to God's favour, and felicity in this life. Mr. Peters paraphrases the 25th, 26th, and 27th verses as follows, "For I know the

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens?

30 That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

C H A P XXII.

*Eliphaz asserts that Job's justification of himself doth not please God, and that he is surrounded with snares, because he had been guilty of many iniquities. He exhorts him to repentance, with promises of mercy.*

**T**HEN Eliphaz the Temanite answered and said (*u*),

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withheld bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way, which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflowed with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the council of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

the vindicator of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and shall live for ever; and that in some grand future period he shall arise to judge the dead; and though after my skin, which you see so miserably affected, this whole frame shall dissolve, and turn into dust; yet I believe that I shall live again hereafter, as truly and certainly as I do now, and shall appear personally before my judge; whom I shall see for myself, or in my own cause, prepared to do me justice; and, conscious of my innocence, shall look up to him with hope and joy? whilst others, my accusers, unable to behold him, shall look down with shame and confusion." That this must be the meaning, seems plain; nor can the passage well be understood of any other than a future judgment: for what other judgment was it that Job's friends wanted to know, or to be put in mind of? Not God's judgment upon sinners in this life: it was their great error, that they carried this point to an excess, and interpreted all the calamities sent by God in this world, even upon particular persons, as so many judgments: at least they considered Job's afflictions in this light. See Bp. Sherlock on Prophecy, p. 225, dissert. ii.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

## C H A P. XXIII.

*Job wishes that he might be allowed to plead his cause before God; but wherever he turns himself, he cannot find or behold him. He acknowledges, however, that he observes his paths, and therefore he doth not despond.*

**T**HEN Job answered and said (*w*),  
2 Even to-day is my complaint bitter; my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! that I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

13 But he is in one *mind*, and who can turn

(*w*) Eliphaz here increasing in his indignation, charges Job home with particular facts of cruelty and oppression; to which he adds the atrocious crime of atheism, and a denial or disbelief of Providence; and this latter he assigns as the reason of Job's obstinacy in refusing to submit and acknowledge his guilt: ver. 2---14. He compares his wickedness to that of the mighty oppressors of the antediluvian world; to that of the inhabitants of Sodom, and the cities of the plain; not obscurely intimating, that his end would probably be the same as theirs, unless prevented by a speedy submission, and full restitution, ver. 15---20. to which he therefore earnestly presses him, and endeavours to allure him by placing full in his view the great advantages he would probably reap from such a conduct. ver. 21. to the end. Heath.

(*w*) Job, being provoked to an high degree, by the freedom which Eliphaz had taken with him in his last speech, charging him directly with the most enormous sins, (see the 15th and following verses) turns to God, according to his custom, and earnestly begs that he would bring him to his trial; that he would hear the matter fully; and determine

him? and *what* his foul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such things *are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darknesses, *neither* hath he covered the darknesses from my face.

## C H A P. XXIV.

*Job affirms that wickedness often goes unpunished; but that there is a secret judgment remaining for the wicked.*

**W**HY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them *and* for their children.

6 They reap *every one* his corn in the field, and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their wall, and tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the

light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow-waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-intreateth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted for a little while, but are gone and brought low: they are taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

C H A P. XXV.

*Bildad observes, that the dominion of God is supreme; that his armies are innumerable, and that no man can be just, compared with God.*

**T**HEN answered Bildad the Shuhite, and said (x),

2 Dominion and fear are with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean that is born of a woman?

termine betwixt him and his friends. The passage, from this to the end of the 10th verse, is a very fine one; in which a candid reader can see nothing, I should suppose, but an earnest desire in Job to come before his Judge, and take his trial, and be delivered, once for all, from the unjust suspicions of his friends.

(x) The last weak effort against Job is made by Bildad. The three friends, finding themselves quite baffled in their purpose, which was, to make Job confess himself guilty of some enormous crimes, which they rashly supposed to have drawn this heavy judgment upon him; instead of ingenuously owning themselves in the wrong, which, if one may guess from the usual issue of disputes, is one of the hardest things in the world, this grave antagonist satisfies himself with an evasive answer to this purpose, namely, that no man, strictly speaking, can be justified before God. But though Job very plainly shews them the injustice and inhumanity of this procedure, nay, though he

confutes

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, that is a worm; and the son of man, which is a worm?

C H A P. XXVI.

*Job, reproving the uncharitable spirit of Bildad, acknowledges the power of God to be infinite and unsearchable.*

**B**UT Job answered and said (y),

2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing, as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

C H A P. XXVII.

*Job protesteth his sincerity: the hypocrite is without hope. The blessings which the wicked have, are turned into curses.*

**M**oreover, Job continued his parable, and said,

2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

3 All the while my breath is in me, and the Spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die, I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry, when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

confutes them so far that they had nothing to reply; yet, like modern disputants, they stood out to the last, and had not the grace to own their mistake, till God himself was pleased to thunder it in their ears. Here, then, we have a lively instance of the force of prejudice and prepossession.

(y) Job, finding his friends quite driven from their strong hold, and reduced to give up the argument, now begins to triumph, ver. 2, 3. He tells them, if the business was to celebrate the power and wisdom of the Almighty, he could produce as many shining instances of it as they could; but at the same time he intimates, that their behaviour was mean, after so great a parade of wisdom as they had exhibited, to shelter themselves at last behind the power of God, rather than generously give up an argument which they were unable to maintain, and acquit him of a suspicion which they were not capable of supporting by a conviction. Heath.

(z) This chapter, as it is one of the most beautiful and instructive, so perhaps we might add, it is the most obscure of this book. The subject of it is an enquiry after wisdom: not the wisdom of God, meaning the unfathomable depths of his counsels; but wisdom in general, or rather the wisdom proper to man: and therefore, in the last verse,

## C H A P. XXVIII.

*Job observes, that though man can find out the hidden veins of silver, gold, iron, and brass, yet he cannot find out wisdom: God hath taught him that wisdom consists in the fear of the Lord.*

**S**URELY there is a vein for the silver, and a place for gold, *where* they find *it* (z).

2 Iron is taken out of the earth, and brass is molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is hid*, bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, *It is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it; and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightening of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

C H A P. XXIX.

*Job sets forth, in a pathetic manner, the happiness of his former prosperous state.*

**M**OREOVER, Job continued his parable, and said (a),

2 Oh, that I were as in months past, as in the days when God preserved me!

3 When his candle shined upon my head, and when by his light I walked through darkness!

4 As I was in the days of my youth, when the secret of God was upon my tabernacle!

5 When the Almighty was yet with me, when my children were about me!

6 When I washed my steps with butter, and the rock poured me out rivers of oil!

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried,

verse, as the result of the inquiry, we are told what that wisdom is. The chapter begins with a fine description of the indefatigable industry and ardour of mankind, in searching after things which contribute either to the use or ornament of life; how they dig into the bowels of the earth for metals, gold, silver, iron, brass; and though the great Creator hath set a boundary betwixt light and darkness, dividing the two hemispheres from each other, as by a line or circle; yet the industry or avarice of man is without bounds. He searcheth into the land of darkness itself for hidden treasures. See ver. 3. The Hebrew word *mutza*, rendered *win*, signifies properly a *going-forth*: *there is a going-forth for the silver*; that is, "man hath found where silver may be dug out of the earth." See Peters and Houbigant.

(a) Job now goes on to finish his defence; and, in order to it, he first sets out his condition, in the time of his prosperity, in the present chapter; against which he places, by way of contrast, in the next chapter, his present unhappy

and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish, came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor; and the cause which I knew not, I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me, as for the rain; and they opened their mouth wide, as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

C H A P. XXX.

*Job goes on to lament the change of his former condition, and sets forth the contempt into which his adversity had brought him.*

**B**UT now, they that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitary: fleeing into the wilderness in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among men; they cried after them, as after a thief;

6 To dwell in the clefts of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their by-word.

10 They abhor me; they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking-in of waters: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind, and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me: the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinewstake no rest.

18 By the great force of *my disease*, is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me to death, and *to* the house appointed for all living.

24 Howbeit, he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

### C H A P. XXXI.

*Job makes a solemn protestation of his integrity, and concludes with a prayer, that his defence might be heard and recorded.*

**I** MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished* by the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb, make him? and did not one fashion us in the womb?

16 If I have with-held the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up

unhappy situation, describing both with great beauty and elegance. He then proceeds in the 31st chapter to purge himself of the several crimes laid to his charge; imprecating on himself the Divine Vengeance, in various manners, in case he were guilty; and at last concludes, ver. 35---37. that this was his plea; on this he would rest his defence: he was desirous it might be recorded, and prays that his cause might be brought to a decision, declaring he was under no manner of apprehension of the consequences.

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with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and if he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence.

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin, by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh, that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me; that I kept silence, *and* went not out of the door?

35 Oh, that one would hear me! behold, my desire *is that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and

cockle instead of barley. The words of Job are ended.

## C H A P. XXXII.

*Elihu is angry with Job for justifying himself; and with his three friends, for not answering satisfactorily. He apologizes for his youth and zeal to speak.*

**S**O these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God (*b*).

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more:)

17 I *said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter; the spirit within me constraineth me.

(*b*) Elihu, a new personage, here makes his appearance. Attentive all the while to the debate betwixt Job and his friends, he utters not a word till both sides have done speaking, and then shews that a stander-by, though of less abilities and penetration, may sometimes see further into a dispute than they who are eagerly engaged therein; and who, by having their passions raised to an undue height, are very apt to carry things to an extreme. This useful moral presents itself to us in the strongest light, from the description here given of Elihu, a young man, of little knowledge and experience, in comparison of the other speakers, famous for wisdom, and venerable for their

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years.

19 Behold, my belly is as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

## C H A P. XXXIII.

*Elihu offereth himself in God's stead to reason with Job, in meekness and sincerity. He excuseth God from giving man an account of his ways, by his greatness; and inciteth Job to attention.*

**W**herefore, Job, I pray thee, hear my speeches, and hearken unto all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, let *thy words* in order before me; stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy words*, saying,

9 I *am* clean without transgression: I *am* innocent; neither *is there* iniquity in me.

10 Behold he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in this* thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

years. Elihu is said to be the son of Barachel the Buzite, but of the family of Ram: he also was descended from Nahor (see the note on ch. ii. 11.) and taking up his habitation in the country of the Buzites, had from thence his denomination; but is very carefully distinguished by the author from the posterity of Buz, being described as a descendant from Ram or Aram, who was the grandson of Nahor, by his son Kemuel.

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that were not seen*, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth.

26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if *any* say, I have sinned, and perverted *that which was right*, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

## C H A P. XXXIV.

*Elihu accuseth Job of charging God with injustice: he avers that the Almighty can never act unjustly: that humility and submission were required from men towards so great a Being.*

**F**urthermore Elihu answered and said,

2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.

7 What man is like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing, that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God *that he should do wickedness*, and from the Almighty, *that he should commit iniquity*.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely, God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

✓ 17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men, in the open sight of others:

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I

have borne *chastisement*, I will not offend *any more*.

32 *That which* I see not, teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* amongst us, and multiplieth his words against God.

## C H A P. XXXV.

*Comparison is not to be made with God, because our good or evil cannot extend unto him. Many cry in their afflictions; but are not heard, for want of faith.*

ELIHU spake moreover, and said,  
2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds, *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou art; } and thy righteousness *may profit* the son of man. }

9 By reason of the multitude of oppressions, they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night?

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not *so*, He hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

C H A P.

## C H A P. XXXVI.

*Elibu sets forth the justice of God in all his ways, and extols the greatness of his power and providence.*

**E**LIBU also proceeded, and said,  
2 Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly, my words *shall* not be false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any: *He* is mighty in strength and wisdom.

6 He preserveth not the life of the wicked; but giveth right to the poor.

7 He withdraweth not his eyes from the righteous; but with kings *are they* on the throne: yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work; and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table, *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, *beware* lest he take thee away with his stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*; not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, God is great, and we know *him* not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof;

28 Which the clouds do drop, and distil upon man abundantly.

29 Also, can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine*, by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it; the cattle also concerning the vapour.

## C H A P. XXXVII.

*Elibu goes on to set forth the greatness and wisdom of the works of God.*

**A**T this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightening unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud.

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds,

clouds, the wonderous works of him which is perfect in knowledge.

17 How thy garments *are* warm, when he quieteth the earth by the south-wind?

18 Hast thou with him spread out the sky, *which is* strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order *our speech*, by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict *(c)*.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

C H A P. XXXVIII.

*The Lord speaks to Job out of a whirlwind, and challenges him to answer. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works.*

**T**HEN the Lord answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And brake up for it my decreed *place*, and set bars, and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

12 Hast thou commanded the morning since thy days? and caused the day-spring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? Declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way *is* the light parted, *which* scattereth the east-wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,

26 To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there is* no man?

27 To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and

(c) Elihu, having set forth God's omnipotence in the strongest colours he was able, concludes with an observation very applicable to the subject of dispute before them; that God and his ways are incomprehensible by us; that nevertheless, as he is infinitely powerful and just, we are to conclude that he never sends affliction without cause; and that our duty therefore is to fear him, and to submit implicitly to his will; for that all human wisdom is nothing in respect to the wisdom of God. As this speaker performs the part of a moderator, he seems to have observed the errors on both sides, and to have hit upon the point where the controversy ought to rest; namely, the unsearchable depth of the Divine Wisdom; with a persuasion that God, who is acknowledged on all hands to be infinitely powerful and just, will certainly find a way to clear up all the irregularities, as they now appear to us, in the methods of his providence, and bring this intricate and perplexed scene at last to a beautiful and regular close. The great fault of the speech seems to be this; that he bears too hard upon Job; and his reproofs, though there were some grounds for them, are nevertheless too harsh and severe. Nay, where he endeavours to repeat what Job had said,

he

the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus, with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert, to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

#### C H A P. XXXIX.

*Of the wild goats and hinds; of the wild as; the unicorn, the peacock, stork, and ostrich; the horse, the hawk, and the eagle.*

**K**nowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their forrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild as free? or who hath loosed the bands of the wild as?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

he gives it for the most part a wrong turn, or sets it in some very disadvantageous light. The silence of this good man therefore, during this long speech of Elihu, may be considered as none of the least instances of his patience; but as he was convinced that one part of the charge brought against him was but too true; namely, that he had been now and then too hasty and intemperate in his expressions, he was resolved not to increase the fault by entering anew into the controversy; but by his silence and attention here, and suffering his passions to subside, he was the better prepared to receive the following speech from Jehovah, with that profound humility, and that absolute submission which became him.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

## C H A P. XL.

*Job humbleth himself before God; who farther challengeth him by a display of the works of his power. A description of the Behemoth.*

**M**oreover, the Lord answered Job, and said, 2 Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it.

3 Then Job answered the Lord, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 Then answered the Lord unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low: and tread down the wicked in their place.

13 Hide them in the dust together, and bind their faces in secret.

14 Then will I also confess unto thee, that thine own right hand can save thee.

15 Behold now Behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass, his bones are like bars of iron.

19 His is the chief of the ways of God: he that made him, can make his sword to approach unto him.

20 Surely the mountains bring him food: where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reeds, and fens.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: his nose pierceth through snares (d).

## C H A P. XLI.

*God's great power in the Leviathan.*

**C**ANST thou draw out Leviathan (e) with a hook? or his tongue with a cord which thou lettest down?

2 Canst thou put a hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thine hand upon him; remember the battle; do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me that I should repay him? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

(a) The Hebrew word expresses that animal which eminently partakes of the bestial or brutish nature. Bochart seems to have proved to a demonstration, that the *behemoth* is the hippopotamos, the *sea*, or more properly, the *river-horse*. The modern traveller Thevenot, who saw one of these animals at Cairo, says, "This animal was of a tan colour; its hind parts resemble those of an ox or buffalo, excepting that its feet were shorter and thicker; in size it is equal to a camel; its snout, or nose, is like that of an ox, and its body twice as big; its head resembles that of an horse, and is of the same size; its eyes are small; its crest is very thick; its ears are small; its nostrils very wide and open; its feet are very thick, pretty large, and have each four toes, like those of a crocodile; its tail is small, without any hair, like that of an elephant; its lower jaw has four large teeth, about half a foot long, two of them crooked, and as thick as the horns of an ox, one of which is on each side of the throat; besides these it has two others, which are straight, of the same thickness as those which are crooked, and project forwards." The river-horse shelters himself among the reeds; and the *behemoth* is said to be in the covert of the reeds and fens, and to be compassed about with the willows of the brook. The river-horse feeds upon the herbage of the Nile; and the *behemoth* is said to eat grass as an ox. No creature is known to have stronger ribs than the river-horse; and the bones of the *behemoth* are as strong pieces of brass, like bars of iron. See Lowth's notes on his 6th Prelection, 8vo edit.



15 *His scales are his pride, shut up together as with a close seal.*

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his sneezings a light doth shine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out (*f*).

20 Out of his nostrils goeth smoke, as out of a seething-pot or cauldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him;

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

## C H A P. XLII.

*Job humbleth himself before God, who accepteth him, and commands his friends to make due submission. He blest the latter end of Job, doubling all his fortunes.*

THEN Job answered the Lord, and said, I know that thou canst *do every thing*, and *that* no thought can be with-holden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 And it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: The Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him,

(e) Leviathan is derived from the Hebrew *leui*, coupled, and *ten*, a dragon, i. e. a large serpent, or fish: as the word *senin* is used both for a land serpent, and a kind of fish; so that, after comparing what Bochart and others have written on the subject, it appears to me, says Parkhurst, that the Hebrew compound *leuiten*, the coupled dragon, denotes some animal, partaking of the nature both of land serpents and fishes, and in this place signifies the crocodile, which lives as well under water as on shore. See Boch. tom. ii. pag. 769. Who seems to have proved by arguments strictly conclusive, that the crocodile must be meant in this chapter. I would just observe, that the word occurring, chap. iii. 8. of this book, Parkhurst thinks that it contains an allusion to the punishment of some kind of criminals, who were cast to the crocodiles to be devoured by them. Johnson, in his Natural History of Quadrupedes, p. 143, says, that among some of the Indians these animals were formerly kept for this purpose.

(f) This is nearer the truth, says Dr. Young, than at first view may be imagined. The crocodile, according to the naturalists, lying long under water, and being there forced to hold its breath; when it emerges, the breath, long repressed, is hot, and bursts out so violently, that it resembles fire and smoke. The horse suppresseth not his breath by any means so long; neither is he so fierce and animated, yet the most correct of poets ventures to use the same metaphor concerning him. By this I would caution against a false opinion of the boldness of the eastern metaphors from passages ill understood.

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and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jennima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17 So Job died, *being* old, and full of days.

## The B O O K of P S A L M S.

I. Day. Morning Prayer.

P S A L M I.

*The happiness of the godly; the unhappiness of the ungodly.*

**B**LESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

P S A L M II.

*The kingdom of Christ: kings are exhorted to accept it.*

**W**HY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

P S A L M S.] The book of Psalms is in the original Hebrew intitled *Sefer tēlim*, i. e. the *book of Hymns or Praises*; because, though it likewise contains prayers, complaints, histories and descriptions, yet the principal part is taken up with the praises of God. The Greeks call them *Psalmi*, which word signifies properly compositions set or sung to music. The far greatest part of the Psalms were composed by David, and the rest by several other inspired authors; which were added to those of David, when, according to the Jewish tradition, they were all collected together in one volume by Ezra, after the return of the Jews from the Babylonish captivity, and placed among the canonical books. The Psalms are all written in a poetical style, though perhaps it is impossible to tell of what particular kind the poetry of the Hebrews was. The Psalms however abound with sublime and figurative expressions, sufficient to denominate them truly poetical. As the style of them is noble, so is it proper to raise the noblest

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5 Then shall he speak unto them in his wrath, and vex them in his fore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: The Lord hath said unto me, Thou *art* my son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed *are* all they that put their trust in him.

P S A L M III.

*The security of God's protection.*

A Psalm of David, when he fled from Absalom his son.

**L**ORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O Lord, *art* a shield for me; my glory, and the lifter-up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked, for the Lord sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O Lord, save me, O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the Lord: thy blessing *is* upon thy people. Selah.

## P S A L M IV.

*David prayeth for audience. He reproveth and exhorteth his enemies. Man's happiness is in God's favour.*

To the chief musician upon Neginoth (g),

A Psalm of David.

**H**EAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and seek after leasing?* Selah.

3 But know, that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the Lord.

6 *There be* many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us (b).

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

## P S A L M V.

*David, professing his faith, prayeth unto God to guide him, to destroy his enemies, and to preserve the godly.*

To the chief musician upon Nehiloth,

A Psalm of David.

**G**IVE ear to my words, O Lord, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoice: let them ever shout for joy; because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, Lord, wilt bless the righteous; with favour wilt thou compass him, as *with* a shield.

I. Day. Evening Prayer.

## P S A L M VI.

*David's complaint in his sickness: by faith he triumphs over his enemies.*

To the chief musician upon Neginoth upon Sheminith, A Psalm of David.

**O** Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: Oh, save me for thy mercies sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears.

blest thoughts in the minds of men; on which account this book has been always held in the greatest veneration; inasmuch that in the earlier ages, the bishops, priests, and all the religious, were expected to have it by heart. Melancthon says of it, that it is the most elegant work extant in the world; and St. Basil tells us that in it may be found a complete body of divinity. Hence the number of commentaries upon it are almost endless; above six hundred are enumerated, exclusive of those which have been written on the whole body of the Scriptures, and on particular Psalms; and no wonder, when we consider that there is such an useful variety in this book, as may by an easy accommodation be made to serve every one of our occasions. The version before us is posterior to that in the liturgy, and far more closely translated from the Hebrew; that being principally taken from the LXX.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication; the Lord will receive my prayer.

10 Let all mine enemies be ashamed and forevexed: let them return and be ashamed suddenly.

P S A L M VII.

*David prayeth against the malice of his enemies, professing his innocency. By faith he seeth his defence, and their destruction.*

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

**O** Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he tear my soul like a lion, rending it in pieces, while *there is* none to deliver.

3 O Lord my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord, in thine anger, lift up thyself, because of the rage of mine enemies; and awake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity *that is in me.*

9 Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will wet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He hath made a pit and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.

P S A L M VIII.

*God's glory is magnified by his works, and by his love to man.*

To the chief musician upon Gittith,  
A Psalm of David.

**O** Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

4 What *is* man that thou art mindful of him? and the son of man that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth thro' the paths of the sea.

9 O Lord our Lord, how excellent *is* thy name in all the earth!

II. Day. Morning Prayer.

P S A L M IX.

*David praiseth God for executing of Judgment: he inciteth others to praise him: he prayeth that he may have cause to praise him.*

To the chief musician upon Muth-labben,  
A Psalm of David.

**I** Will praise *thee*, O Lord, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

(g) Concerning the authenticity of these titles in general, there is great doubt amongst commentators. It is the opinion of the very learned Bishop of Meaux, that they were both given and preserved by divine interposition, that their arguments and the writers of them might be known: Nor can there be any reason for expunging them, since they are found in the text and all the versions, and have been thought worthy of explanation by Jewish as well as Christian commentators. 'Tis true, there are many who take these titles in different senses; but I cannot find one ancient interpreter who doubts of their authority; whence we conclude, says he, that though the titles as well as the other texts may have different interpretations as well as various readings, yet that those which are agreed to have

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satteest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11 Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O Lord; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The Lord is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion; Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O Lord! let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: *that* the nations may know themselves *to be but* men. Selah.

*The Psalmist prayeth to God for remedy against the outrage of the wicked: he professeth his confidence.*

**W**HY standest thou afar off, O Lord? *why* hidest thou thyself in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I *shall* never be in adversity.

7 His mouth is full of cursing and deceit, and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O Lord; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 The Lord *is* King for ever and ever: the heathen are perished out of his land.

17 Lord, thou hast heard the desire of the

been in the original books, were never called in question by any divine of antiquity." The most satisfactory account of them extant, that we know of, is Calmer's Dissertation upon the Hebrew Instruments of Music; and the Univ. Hist. vol. iii. p. 194. We observe, that the *chief musician* mentioned in the title of Psalm IV. is generally supposed to have been the preceptor or chief singer in the temple worship; and that *Neginoth* consequently implies the *stringed instruments* to which the psalm was to be sung. Fenwick, however, who conceives that all the psalms immediately refer to Christ, has endeavoured to prove at large, that the words would be more properly rendered, *To him who giveth the victory, or causeth us to triumph in tribulations.*

(b) For the understanding of this and several other passages in the Psalms, it must be remembered, that when Moses had prepared the ark, in which he deposited the tables of the covenant, the glory of the Lord filled the tabernacle; and after this, wherever the ark resided, God always manifested his peculiar presence amongst his people, by a glorious visible appearance upon the mercy-seat; and this continued as long as Solomon's temple lasted. It is this which is always alluded to where mention is made in the Psalms of the *light of God's countenance*, or his *mak-*

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humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

P S A L M XI.

*David encourageth himself in God against his enemies. The providence and justice of God.*

To the chief musician, *A Psalm of David.*

**I**N the Lord put I my trust: how say ye to my soul, Flee ye as a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string: that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men.

5 The Lord trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this* shall be the portion of their cup.

7 For the righteous Lord loveth righteousness; his countenance doth behold the upright.

II. Day. Evening Prayer.

P S A L M XII.

*David, destitute of human comfort, craveth help of God: he comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

To the chief musician upon Sheminith, *A Psalm of David.*

**H**ELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips, and with a double heart, do they speak.

3 The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the fighting of the needy, now will I arise, saith the Lord; I will set *him* in safety from *him* that puffeth at him.

*ing his face to shine.* Now as this was a standing miraculous testimony of God's peculiar Providence over the Jews; hence those expressions of his *making his face to shine*, his *lifting up the light of his countenance*, and the like, did in common use signify his being gracious unto them, and taking them under his immediate protection. They are used in this sense, Numb. vi. 24. In like manner the *hiding of God's face*, meant the withdrawing of his favour and protection from them.

(i) By the *fool* is here meant the pagan: It is thus that Job, ch. xiii. 8. calls the heathenish Cutheans, *children of fools*; that is, of Gentile extraction. In eminent calamity it was in the early ages a pagan practice, not only to call in question the existence of their deities, but likewise to prosecute them with the most dreadful curses and imprecations.

6 The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

P S A L M XIII.

*David complaineth of delay in help: he prayeth for preventing grace: he boasteth of Divine mercy.*

To the chief musician, *A Psalm of David.*

**H**OW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep *the sleep* of death;

4 Lest mine enemy say, I have prevailed against him; and those that trouble me, rejoice when I am moved.

5 But I have trusted in thy mercy, my heart shall rejoice in thy salvation.

6 I will sing unto the Lord, because he hath dealt bountifully with me.

P S A L M XIV.

*David describeth the corruption of a natural man: he convinceth the wicked by the light of their conscience: he glorieth in the salvation of God.*

To the chief musician, *A Psalm of David.*

**T**HE fool (i) hath said in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor; because the Lord is his refuge.

7 Oh, that the salvation of Israel were come

out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

III. Day. Morning Prayer.

P S A L M XV.

*David describeth a citizen of Zion.*

A Psalm of David.

**L**ORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: *he that sweareth to his own hurt, and changeth not.*

5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things*, shall never be moved.

P S A L M XVI.

*David, in distrust of merit, and hatred of idolatry, fleeth to God for preservation: he sheweth the hope of his calling, of the resurrection, and life everlasting.*

Michtam of David.

**P**reserve me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the Lord, Thou art my Lord: my goodness *extendeth* not to thee:

3 *But* to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied, *that hasten after another god*: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the right-seasons.

8 I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

imprecations. The Jews, fond of imbibing the customs of their pagan neighbours, seem to have enfranchised this amongst others. In the simplicity of early ages, when men were at their ease, that general opinion, so congenial to the human mind, of a God, and his moral government, was so strong, as never to be brought into question. It was when they found themselves in distress and misery, whether in public or private life, that they began to complain, to question the justice, or deny the existence of Providence. The reason for which conduct was this: In the ancient world the belief of a moral providence was amongst their most incontestable principles; but concerning the nature and extent of this providence, they had indeed very inadequate conceptions, being misled by the extraordinary manner in which the first exertions of it were manifested, to expect more instant and immediate protection than the nature of the dispensation afforded; so that these men being in their own opinion the most worthy objects of the concern of Providence, whenever they became pressed by civil or domestic distresses, supposed all to be lost, and the world without a governor.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand *there are* pleasures for evermore.

P S A L M XVII.

*David, in confidence of his hope and integrity, craveth defence of God against his enemies: he sheweth their pride, craft, and eagerness.*

A Prayer of David.

**H**EAR the right, O Lord; attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart, thou hast visited *me* in the night; thou hast tried me, and shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips, I have kept *me* from the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving kindness, O thou, that savest by thy right hand them which put their trust *in thee*, from those that rise up *against them*.

8 Keep me as the apple of the eye: hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O Lord, disappoint him, cast him

down:



down: deliver my soul from the wicked, *which* is thy sword:

14 From men *which* are thy hand, O Lord, from men of the world, *which* have their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

III. Day. Evening Prayer.

P S A L M XVIII.

*David praiseth God for his manifold and marvellous blessings.*

To the chief musician, *A Psalm* of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I Will love thee, O Lord, my strength.

2 The Lord *is* my rock, ~~and~~ my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3 I will call upon the Lord, *who* is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth (k).

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavillion round about him *were* dark waters; *and* thick clouds of the skies.

12 At the brightness *that* was before him,

his thick clouds passed; hail ~~stones~~ and coals of fire.

13 The Lord also thundered in the heavens, and the Highest gave his voice; hail ~~stones~~ and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of the breath of thy nostrils (l).

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the Lord *was* my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright.

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As* for God, his way *is* perfect: the word of the Lord is tried: he *is* a buckler to all those that trust in him.

31 For *who* *is* God, save the Lord? or *who* *is* a Rock, save our God?

(k) In this, and the eight following verses, David describes, by the sublimest expressions and the grandest terms, the Majesty of God, and the awful manner in which He came to his assistance. The representation of the storm in these verses, must be allowed by all skilful and impartial judges, to be truly sublime and noble, and in the genuine spirit of poetry. The shaking of the earth, the trembling of the mountains and pillars of heaven; the smoke that drove out of his nostrils; the flames of devouring fire that flashed from his mouth; the heavens bending down to convey him to the battle; his riding upon a cherub, and rapidly flying on the wings of a whirlwind; his concealing his Majesty in the thick clouds of heaven; the bursting of the lightnings from the horrid darkness; the uttering his

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hind's feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me; that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save them: even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee, O Lord, among the heathen: and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

his voice in peals of thunder; the storm of fiery hail; the melting of the heavens, and their dissolving into floods of tempestuous rains; the cleaving of the earth, and disclosing the bottom of the hills, and the subterraneous channels, or torrents of water, by the very breath of the nostrils of the Almighty; ---are all of them circumstances which create admiration, excite a kind of horror, and exceed every thing of this nature that is to be found in any of the remains of heathen antiquity. It is undoubted, that this storm is represented as real, though David in describing it hath heightened and embellished it with all the ornaments of poetry. See Chandler, Delaney, and Lowth's 9th Prelection.

IV. Day. Morning Prayer.

P S A L M XIX.

*The creatures shew God's glory; the word, his grace. David prayeth for grace.*

To the chief musician, A Psalm of David.

**T**HE heavens declare the glory of God; and the firmament sheweth his handy-work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going-forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

P S A L M XX.

*The church blesteth the king in his exploits: her confidence in God's succour.*

To the chief musician, A Psalm of David.

**T**HE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee:

P S A L M S.

2 Send thee help from the sanctuary, and strengthen thee out of Zion:

3 Remember all thy offerings, and accept thy burnt-sacrifice: Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfil all thy petitions.

6 Now know I, that the Lord saveth his anointed: he will hear him from his holy heaven, with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 Save, Lord: let the King hear us when we call.

P S A L M XXI.

*A thanksgiving for victory. Confidence of further success.*

To the chief musician, A Psalm of David.

**T**HE King shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not with-holden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest it him, *even* length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the Lord, and through the mercy of the most High, he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they

imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings, against the face of them.

13 Be thou exalted, Lord, in thine own strength: *so* will we sing, and praise thy power.

IV. Day. Evening Prayer.

P S A L M XXII.

*David complaineth in great discouragement: he prayeth in great distress: he praiseth God.*

To the chief musician upon Ajeleth Shahar, A Psalm of David.

**M**Y God, my God! why hast thou forsaken me, *why art thou so far from helping me, and from the words of my roaring?*

2 O my God! I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

8 He trusted on the Lord, *that* he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou did make me hope, *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me, for trouble is near; for *there* is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me *with* their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a pot-herb; and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assem-

(1) This is a description of the effects of the earthquake, by which the earth was riven or rent in sunder, and such clefts made in it, that the subterraneous passages of the waters were discovered, by the eruption of vast quantities of water proceeding from the breaches of it, as have frequently been the effects of violent earthquakes. In that great one which happened at Jamaica in the year 1692, in some places issued forth out of the clefts whole rivers of water, spouting up a great height into the air, which seemed to threaten a deluge even twelve miles from the sea; in others there were formed new lakes of water covering a thousand acres. Many other instances of the

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bly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29 *All they that be* fat upon earth, shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

## P S A L M XXIII.

*David's confidence in God's grace.*

A Psalm of David (*m*).

**T**HE Lord *is* my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the

shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

V. Day. Morning Prayer.

## P S A L M XXIV.

*God's lordship in the world. The citizens of his spiritual kingdom. An exhortation to receive him.*

A Psalm of David.

**T**HE earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? the Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? the Lord of hosts, he *is* the King of glory. Selah.

## P S A L M XXV.

*David, in confidence, prayeth for remission of sins, and for help in affliction.*

A Psalm of David.

**U**NTO thee, O Lord, do I lift up my soul.  
2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O Lord; teach me thy paths.

5 Lead me in thy truth, and teach me: for

like fort might be mentioned. These dreadful eruptions of water may well be called the *channels*, or rather *torrents of water*, or of the sea, which discovered themselves as the effect of the earthquake. The Psalmist adds, *The foundations of the world were discovered*; i. e. such large and deep chasms, or apertures, were made by the violence of the shock, that one might almost see the very foundations; or, as Jonah calls them, the *bottoms*, or rather the *extremities* of the mountains, in the bottom of the sea. These may be well called *the foundations of the world*, as their bases run deep into the earth, and thereby add greatly to the security and stability of it. Chandler.

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thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O Lord, thy tender mercies, and thy loving-kindnesses: for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness sake, O Lord.

8 Good and upright *is* the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the Lord *are* mercy and truth, unto such as keep his covenant, and his testimonies.

11 For thy name's sake, O Lord, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose.

13 His soul shall dwell at ease, and his seed shall inherit the earth.

14 The secret of the Lord *is* with them that fear him: and he will shew them his covenant.

15 Mine eyes *are* ever towards the Lord: for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon my affliction, and my pain, and forgive all my sins.

19 Consider mine enemies; for they are many, and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me: for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

P S A L M XXVI.

*David resorteth unto God, in confidence of his integrity.*

*A Psalm of David.*

**J**UDGE me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; *therefore* I shall not slide.

2 Examine me, O Lord, and prove me; try my reins and my heart.

3 For thy loving kindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: *so* will I compass thine altar, O Lord.

7 That I may publish with the voice of thanksgiving, and tell of all thy wonderful works.

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands *is* mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the Lord.

V. Day. Evening Prayer.

P S A L M XXVII.

*David sustaineth his faith by the power of God, by his love to the service of God, and by prayer.*

*A Psalm of David.*

**T**HE Lord *is* my light, and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.

4 One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face *far* from me; put not

(m) In this psalm David expresses his confidence in God, who had delivered him from the persecutions of Saul, and settled him in a prosperous condition: whom therefore he here compares, first, to a good shepherd, who carefully feeds, and diligently watches over his flock; and, secondly, to an hospitable friend, by whom he was sure of being liberally and splendidly entertained. It has been observed, that though the Psalms in general appear with inimitable beauty, even in the dress in which we have them; yet it should always be considered how much they must be supposed to fall short of their original excellence, to those who view them only in a translation, nay, in almost a literal translation, and that from a language which abounds in bold figures and many ellipsis, all of which must be supplied in the translation, or else to common readers it would be utterly unintelligible. Hence the Psalms lie under greater disadvantages than any writings, either in the Greek or Latin languages.

thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

## P S A L M XXVIII.

*David prayeth earnestly against his enemies: he blesteth God: he prayeth for the people.*

*A Psalm of David.*

**U**NTO thee will I cry, O Lord, my rock; be not silent to me: lest if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the Lord, nor the operation of his hands; he shall destroy them, and not build them up.

6 Blessed be the Lord, because he hath heard the voice of my supplications.

7 The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.

8 The Lord is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

## P S A L M XXIX.

*David exhorteth princes to give glory to God, by reason of his power, and protection of his people.*

*A Psalm of David.*

**G**IVE unto the Lord, O ye mighty, give unto the Lord glory and strength.

2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

3 The voice of the Lord is upon the waters:

the God of glory thundereth; the Lord is upon many waters.

4 The voice of the Lord is powerful; the voice of the Lord is full of majesty.

5 The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire:

8 The voice of the Lord shaketh the wilderness: the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

10 The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

11 The Lord will give strength unto his people; the Lord will bless his people with peace.

VI. Day. Morning Prayer.

## P S A L M XXX.

*David praiseth God for his deliverance: he exhorteth others to praise Him, by example of God's dealing with him.*

*A Psalm and Song, at the dedication of the house of David.*

**I** Will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O Lord my God, I cried unto thee, and thou hast healed me.

3 O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved;

7 Lord, by thy favour thou hast made my mountain to stand strong. Thou didst hide thy face, and I was troubled.

8 I cried to thee, O Lord; and unto the Lord I made my supplication.

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

## P S A L M

## P S A L M XXXI.

*David, shewing his confidence in God, craveth his help: he rejoiceth in his mercy: he prayeth in his calamity: he praiseth God for his goodness.*

To the chief musician, A Psalm of David.

**I**N thee, O Lord, I do put my trust: let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defence to save me.

3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I trust in the Lord.

7 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side; while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O Lord: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 Oh, how great is thy goodness, which thou hast laid up for them that fear thee: which

thou hast wrought for them that trust in thee, before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord: for he hath shewed me his marvellous kindness, in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless, thou hearest the voice of my supplications, when I cried unto thee.

23 O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

VI. Day. Evening Prayer.

## P S A L M XXXII.

*Blessedness consisteth in remission of sins. Confession of sins giveth ease to the conscience. God's promises bring joy.*

A Psalm of David, Maschil.

**B**Lessed is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old, through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

P S A L M



## P S A L M XXXIII.

*God is to be praised for his goodness and providence.*

**R**ejoice in the Lord, O ye righteous: for praise is comely for the upright.

2 Praise the Lord with harp: sing unto him with the psaltery, and an instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the work of the Lord is right: and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as a heap: he layeth up the depth in store-houses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

13 The Lord looketh from heaven; he be- holdeth all the sons of men.

14 From the place of his habitation he look- eth upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he con- sidereth all their works.

16 There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: nei- ther shall he deliver any by his great strength.

18 Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the Lord: he is our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O Lord, be upon us, ac- cording as we hope in thee.

## P S A L M XXXIV.

*David praiseth God, and exhorteth others thereto.*

*A Psalm of David, when he changed his beha- viour before Abimelech; who drove him a- way, and he departed.*

**I** Will bless the Lord at all times; his praise shall continually be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O magnify the Lord with me, and let us exalt his name together.

4 I fought the Lord, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taste and see that the Lord is good: blessed is the man that trusteth in him.

9 O fear the Lord ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hun- ger: but they that seek the Lord shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the Lord are upon the righ- teous, and his ears are open unto their cry.

16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a broken heart; and saveth such as be of a con- trite spirit.

19 Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The Lord redeemeth the soul of his ser- vants: and none of them that trust in him shall be desolate.

VII. Day. Morning Prayer.

## P S A L M XXXV.

*David prayeth for his own safety, and his enemies confusion.*

*A Psalm of David.*

**P**LEAD my cause, O Lord, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion, that devise my hurt.

5 Let

5 Let them be as chaff before the wind; and let the angel of the Lord chase *them*.

6 Let their way be dark and slippery; and let the angel of the Lord persecute them.

7 For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who *is* like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though *he* had been my friend, *or* brother: I bowed down heavily, as one that mourneth *for* his mother.

15 But in mine adversity they rejoiced, and gathered themselves together; *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts; they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace; but they devise deceitful matters against *them* that are quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O Lord: keep not silence; O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together, that rejoice at mine hurt: let

them be clothed with shame and dishonour, that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

P S A L M XXXVI.

*The grievous estate of the wicked. The excellency of God's mercy. David prayeth for favour to God's children.*

To the chief musician, *A Psalm* of David the servant of the Lord.

**T**HE transgression of the wicked faith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed: he setteth himself in a way *that is* not good: he abhorreth not evil.

5 Thy mercy, O Lord, *is* in the heavens; and thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preservest man and beast.

7 How excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make him drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

VII. Day. Evening Prayer.

P S A L M XXXVII.

*David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.*

*A Psalm* of David.

**F**RET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight

## P S A L M XXXIII.

*God is to be praised for his goodness and providence.*

**R**ejoice in the Lord, O ye righteous: for praise is comely for the upright.

2 Praise the Lord with harp: sing unto him with the psaltery, and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the work of the Lord is right: and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as a heap: he layeth up the depth in store-houses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

13 The Lord looketh from heaven; he be- holdeth all the sons of men.

14 From the place of his habitation he look- eth upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he con- sidereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: nei- ther shall he deliver any by his great strength.

18 Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the Lord: he is our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O Lord, be upon us, ac- cording as we hope in thee.

## P S A L M XXXIV.

*David praiseth God, and exhorteth others thereto.*

*A Psalm of David, when he changed his beha- viour before Abimelech; who drove him a- way, and he departed.*

**I** Will bless the Lord at all times; his praise shall continually be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O magnify the Lord with me, and let us exalt his name together.

4 I fought the Lord, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taste and see that the Lord is good: blessed is the man that trusteth in him.

9 O fear the Lord ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hun- ger: but they that seek the Lord shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the Lord are upon the righ- teous, and his ears are open unto their cry.

16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a broken heart; and saveth such as be of a con- trite spirit.

19 Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The Lord redeemeth the soul of his ser- vants: and none of them that trust in him shall be desolate.

VII. Day. Morning Prayer.

## P S A L M XXXV.

*David prayeth for his own safety, and his enemies confusion.*

*A Psalm of David.*

**P**LEAD my cause, O Lord, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion, that devise my hurt.

5 Let

5 Let them be as chaff before the wind; and let the angel of the Lord chase *them*.

6 Let their way be dark and slippery; and let the angel of the Lord persecute them.

7 For without cause have they hid for me their net in a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who *is* like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though *be had been* my friend, or brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adversity they rejoiced, and gathered themselves together; *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts; they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace; but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O Lord: keep not silence; O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together, that rejoice at mine hurt: let

them be clothed with shame and dishonour, that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

P S A L M XXXVI.

*The grievous estate of the wicked. The excellency of God's mercy. David prayeth for favour to God's children.*

To the chief musician, *A Psalm* of David the servant of the Lord.

**T**HE transgression of the wicked faith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed: he setteth himself in a way *that is* not good: he abhorreth not evil.

5 Thy mercy, O Lord, *is* in the heavens; and thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preservest man and beast.

7 How excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make him drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

VII. Day. Evening Prayer.

P S A L M XXXVII.

*David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.*

*A Psalm* of David.

**F**RET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation (n).

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath, is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.

36 Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

VIII. Day. Morning Prayer.

P S A L M XXXVIII.

David moveth God to take compassion of his pitiful case. A Psalm of David, to bring to remembrance.

Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

(n) I cannot but think, says a writer on the Psalms, that these are figurative expressions; and that David understood by these weapons, with which he has furnished the ungodly, their bitter and malicious invectives, their foul and false reproaches, &c. These were the arms, in the use of which, as he frequently complains, they were admirably well skilled. In short, this verse seems to be explained to this sense by Psalm lvii. 5. where, speaking of wicked men, it is said, *Whose teeth are spears and arrows, and their tongue a sharp sword*: And if so, then the next verse will mean, that their intention will be frustrated; they shall not do the mischief they intended; *their bows shall be broken*, and their invectives and calumnies shall recoil, and do themselves hurt; *their sharp sword*, their false and malicious tongues, *shall pierce through their own soul*. And that this was the psalmist's meaning, who can doubt, after reading Psalm lxiv. 3. where the wicked doers are said to have *whet their tongue like a sword, and to shoot out their arrows, even bitter words*? By the way, this agrees well with the learned author's conjecture mentioned above.

3 There

3 *There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.*

4 *For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.*

5 *My wounds stink and are corrupt, because of my foolishness.*

6 *I am troubled, I am bowed down greatly: I go mourning all the day long.*

7 *For my loins are filled with a loathsome disease, and there is no soundness in my flesh.*

8 *I am feeble and sore broken: I have roared by reason of the disquietness of my heart.*

9 *Lord, all my desire is before thee; and my groaning is not hid from thee.*

10 *My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.*

11 *My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.*

12 *They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.*

13 *But I, as a deaf man, heard not; and I was as a dumb man, that openeth not his mouth.*

14 *Thus I was as a man that heareth not, and in whose mouth are no reproofs.*

15 *For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.*

16 *For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.*

17 *For I am ready to halt, and my sorrow is continually before me.*

18 *For I will declare mine iniquity; I will be sorry for my sin.*

19 *But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.*

20 *They also that render evil for good are mine adversaries: because I follow the thing that good is.*

21 *Fortake me not, O Lord: O my God, be not far from me.*

22 *Make haste to help me, O Lord my salvation.*

P S A L M XXXIX.

*David's care of his thoughts. The consideration of the brevity and vanity of life. The reverence of God's judgments, and prayer, are the bridles of his impatience.*

To the chief musician, even to Jeduthun,  
A Psalm of David.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

3 My heart was hot within me; while I was musing the fire burned: then spake I with my tongue;

4 Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

5 Behold, thou hast made my days as an hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

P S A L M XL.

*The benefit of confidence in God. Obedience is the best sacrifice. The sense of David's evils inflameth his prayer.*

To the chief musician, A Psalm of David.

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

2 He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord.

4 Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me:

8 I de-

8 I delight to do thy will, O my God; yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame, that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.

17 But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and deliverer; make no tarrying, O my God.

VIII. Day. Evening Prayer.

P S A L M XLI.

*God's care of the poor. David complaineth of his enemies' treachery: he fleeth to God for succour.*

To the chief musician, A Psalm of David.

**B**lessed is he that considereth the poor: the Lord will deliver him in time of trouble.

2 The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him into the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me; against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen, and amen.

P S A L M XLII.

*David's zeal to serve God in the temple; and to trust in him.*

To the chief musician, Maschil, for the sons of Korah.

**A**s the hart panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *when* is the health of my countenance, and my God.

P S A L M XLIII.

*David, praying to be restored to the temple, promiseth to serve God joyfully: he encourageth his soul to trust in God.*

**J**UDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man.



2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

IX. Day. Morning Prayer.

P S A L M XLIV.

*The church, in memory of former favours, complaineth of her present evils: professing her integrity, she fervently prayeth for succour.*

To the chief musician, for the sons of Korah, Maschil.

**W**E have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours; a scorn and a derision to them that are round about us.

14 Thou makest us a by-word among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me:

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way.

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god:

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

24 Wherefore hidest thou thy face? *and* forgettest our affliction, and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise for our help, and redeem us for thy mercies sake.

P S A L M XLV.

*The majesty and grace of Christ's kingdom. The duty of the church, and the benefits thereof.*

To the chief musician upon Shoshannim, for the sons of Korah, Maschil: A song of loves.

**M**Y heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously, because of truth, and meekness, *and* righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, *and* aloes, *and* cassia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

13 The king's daughter is all glorious within; her cloathing is of wrought gold.

14 She shall be brought unto the king in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

P S A L M XLVI.

*The confidence which the church hath in God. An exhortation to behold it.*

To the chief musician, for the sons of Korah: A Song upon Alamoth.

**G**OD is our refuge and strength; a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

IX. Day. Evening Prayer.

P S A L M XLVII.

*The nations are exhorted to entertain the kingdom of Christ.*

To the chief musician, A Psalm for the sons of Korah.

**O** Clap your hands, all ye people; shout unto God with the voice of triumph:

2 For the Lord most high is terrible; he is a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the Lord with the found of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted.

P S A L M XLVIII.

*The ornaments and privileges of the church.*

A Song and Psalm for the sons of Korah.

**G**REAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge:

4 For lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy loving kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God is our God for ever and ever: he will be our guide even unto death.

P S A L M XLIX.

*Worldly prosperity is not to be admired.*

To the chief musician, A Psalm for the sons of Korah.

**H**EAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor together.

P S A L M S.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12 Nevertheless, man, *being* in honour, abideth not: he is like the beasts *that* perish.

13 This their way is their folly; yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave, from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth, he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived, he blessed his soul: and *men* will praise thee, when thou doest well to thyself:

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts that perish.

X. Day. Morning Prayer.

P S A L M L.

*The majesty of God in the church: his order to gather saints. The pleasure of God is not in ceremonies, but in sincerity of obedience.*

A Psalm of Asaph.

**T**HE mighty God, *even* the Lord hath spoken, and called the earth from the rising of the sun, unto the going-down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak, O Israel; and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest is mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and callest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such an one* as thyself: but I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and *there be* none to deliver.

23 Whoso offereth praise, glorifieth me: and to him that ordereth *his* conversation aright; will I shew the salvation of God.

P S A L M LI.

*David prayeth for remission of sins, for sanctification, and for the church. God delighteth not in sacrifice, but in sincerity.*

To the chief musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

**H**AVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions : and my sin is ever before me (o).

4 Against thee, thee only have I sinned, and done *this* evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity : and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness ; that the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from thy presence ; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering : then shall they offer bullocks upon thine altar.

(o) No one can read this psalm of David, but must see all the characters of true repentance in the person who wrote it, and the marks of the deepest sorrow and humiliation for the sins of which he had been guilty. Those who reflect upon David's character on account of his conduct in the matter of Uriah, [see 2 Sam. xi. 4. 5, &c.] though they cannot too heartily detest the sin, and must severely censure the offender ; yet surely may find some room in their hearts for compassion towards him, when they consider how he was surprised into the first crime, and how the fear and dread of a discovery, and his concern for the life of the woman he had seduced, led him on to farther degrees of deceit and wickedness, till he completed his guilt by the destruction of a great and worthy man ;—especially when they behold the greatest monarch of the earth thus humbled for his sins before God ! confessing his shame with contrition and confusion of face ! calling out for mercy, and imploring pardon, in the presence of his meanest subjects ! There is something in such an image of penitence, more fitted to strike the soul with a dread and abhorrence of guilt, than it is possible to express : something more edifying, more adapted to the human infirmities, and more powerful to reform them, than the most perfect example of unflinching obedience ; especially, if the supplications and petitions he pours out to God be thoroughly suited to the solemnity of the occasion, and condition of the penitent ; as they undoubtedly are in this Psalm. Here the penitent humbly and earnestly begs for mercy ;—he acknowledges his sin, and his innate depravity the source of it ; he begs to be renewed in the grace of God, and in

## P S A L M LII.

David, condemning the spitefulness of Doeg, prophesieth his destruction. The righteous shall rejoice at it. David, upon his confidence in God's mercy, giveth thanks.

To the chief musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

**W**HY boasteth thou thyself in mischief, O mighty man ? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs : like a sharp razor, working deceitfully.

3 Thou lovest evil more than good ; and lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitful tongue !

5 God shall likewise destroy thee for ever ; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him :

7 Lo, *this* is the man that made not God his strength ; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But I *am* like a green olive-tree in the house of God : I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it : and I will wait on thy Name ; for it is good before thy saints.

X. Day. Evening Prayer.

## P S A L M LIII.

David describeth the corruption of a natural man : he convinceth the wicked by the light of their own conscience : he glorioth in the salvation of God.

To the chief musician upon Mahalath, Maschil, A Psalm of David.

**T**HE fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity : there is none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy: *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge, who eat up my people as they eat bread? they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 Oh that the salvation of Israel *were* come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

P S A L M LIV.

*David, complaining of the Ziphims, prayeth for salvation: upon his confidence in God's help, he promiseteth sacrifice.*

To the chief musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

**S**AVE me, O God, by thy Name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my soul.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O Lord; for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

P S A L M LV.

*David prayeth against his enemies, of whose wickedness and treachery he complaineth.*

To the chief musician on Neginoth, Maschil, *A Psalm* of David.

**G**IVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

that health, which the horror of his wickedness had impaired. Above all, he earnestly beseeches God, not to cast him off, nor deliver him up to a reprobate sense. *Cast me not away from thy presence:---Take not thy holy spirit from me:---O give me the comfort of thy help again:---Deliver me from blood-guiltiness, O God, thou God of my salvation!---* In one word, the soul of shame, of sorrow, of remorse, of sincere repentance, and bitter anguish under the agonies of guilt, breathes strong and fervent, through every line of this hallowed composition. And it is, I doubt not, David's greatest consolation at this moment, when he blesses God for the providential effects of his fall, that those crimes which wrought his shame, and sorrow, and infamy, have, in the humility, the piety, the contrition of confessing them, in this and several other psalms, composed upon the same occasion, rescued and reformed millions.

shall

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

6 And I said, Oh, that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me, *that* did magnify himself against me; then I would have hid myself from him:

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the Lord shall save me.

17 Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden upon the Lord, and he

shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

XI. Day. Morning Prayer.

P S A L M LVI.

*David praying to God in confidence of his word, complaineth of his enemies: he professeth his confidence in God's word, and promiseth to praise him.*

To the chief musician upon Jonath-elim-rechokim, Michtam of David, when the Philistines took him in Gath.

**B**E merciful unto me, O God: for man would swallow me up; he fighting, daily, oppresseth me.

2 Mine enemies would daily swallow me up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word; in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings (*p*): put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the Lord will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death; *wilt* not thou deliver my feet from falling, that I may walk before God in the light of the living?

P S A L M LVII.

*David complaineth unto God of his dangerous case, and encourageth himself to praise him.*

To the chief musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

**B**E merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God, that performeth *all things* for me.

3 He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: and I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; let thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory *be* above all the earth.

P S A L M LVIII.

*David, reproving wicked judges, describeth the nature of the wicked, and devoteth them to God's judgments, whereat the righteous shall rejoice.*

To the chief musician, Al-taschith, Michtam of David.

**D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

(*p*) David's whole life, from his victory over Goliath, till the death of Saul, was almost entirely spent in wandering from place to place. He was now in exile at Gath; he comforts himself, however, that God was with him wherever he fled; and beheld, as no unconcerned spectator, the distresses of his unhappy situation. He therefore adds, *put my tears into thy bottle*; which seems to intimate, that the custom of putting tears into the *ampulle*, or *urne* *lachrymalem*, so well known among the Romans, was more anciently in use amongst the eastern nations, and particularly among the Hebrews. These urns were of different materials; some of glass, some of earth, as may be seen in Montfaucon's *Antiq. Expliquées*, tom. v. p. 116. where also may be found the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, when the Psalmist prays *put my tears into thy bottle*, the meaning will be, "Let my distress, and the tears I have shed in consequence of it, be ever before thee; excite thy kind remembrance of me, and plead with thee to grant the relief I stand in need of." The allusion is pertinent and expressive. The next expression,

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent: *they are* like the deaf adder, *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his* bow to shoot his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: like the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

XI. Day. Evening Prayer.

P S A L M LIX.

*David prayeth to be delivered from his enemies: he praiseth God.*

To the chief musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

**D**eliver me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O Lord.

4 They run and prepare themselves without *my* fault: awake to help me, and behold:

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: *swords are* in their lips: for who (*say they*) doth hear?

*sion, are they not in thy book?* denotes the confidence which the Psalmist placed in the kind regard of God towards him, as though he took an account of every tear he shed, and would in due time remember and comfort him. See Chandler and Calmet. The continual care and providence which God exercises over his people, is frequently represented by his keeping a *book or register*, in which he records their *conception*, Ps. cxxxiv. 15. their *birth*, Ps. lxxxvii. their *actions*, Mal. iii. 6. and what shall happen to them, Isai. xxxiv. 16. Jer. xxii. 30. Dan. xii. 1. See also Ps. lxxix. 29.

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my defence.

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord, our shield.

12 *For* the sin of their mouth, *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

P S A L M LX.

*David complaining to God of former judgment, prayeth for deliverance: comforting himself in God's promises, he craveth that help whercon he trusteth.*

To the chief musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt, twelve thousand.

**O** God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered; save *with* thy right hand, and hear me.



6 God hath spoken in his holiness; I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my law-giver.

8 Moab *is* my wash-pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

P S A L M LXI.

*David fleeth to God upon his former experience: he voweth perpetual service unto him, because of his promises.*

To the chief musician upon Neginah,  
A Psalm of David.

**H**EAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life, *and* his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth *which* may preserve him.

8 So will I sing praise unto thy Name for ever, that I may daily perform my vows.

XII. Day. Morning Prayer.

P S A L M LXII.

*David professing his confidence in God, discourageth his enemies, but encourageth the godly. No trust is to be put in worldly things. Power and mercy belong to God.*

To the chief musician, to Jeduthun;  
A Psalm of David.

**T**RULY my soul waiteth upon God: from him *cometh* my salvation:

2 He only *is* my rock and my salvation: *he is* my defence; I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency; they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou only upon God, for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence: I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge *is* in God.

8 Trust in him at all times, ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.

11 God hath spoken once, twice have I heard this; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

P S A L M LXIII.

*David's thirst for God: his manner of blessing God: his confidence of his enemies destruction, and his own safety.*

A Psalm of David, when he was in the wilderness of Judah.

**O** God, thou *art* my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving kindness *is* better than life: my lips shall praise thee.

4 Thus will I bless thee, while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night-watches*.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy it, shall go into the lower parts of the earth.

10 They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory; but the mouth of them that speak lies shall be stopped.

P S A L M

P S A L M LXIV.

*David prayeth for deliverance, complaining of his enemies: he promiseth himself to see such an evident destruction of them, that the righteous shall rejoice at it.*

To the chief musician, A Psalm of David.

**H**EAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words;

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6 They search out iniquities; they accomplish a diligent search; both the inward thought of every one of them, and the heart, is deep.

7 But God shall shoot at them with an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

XII. Day. Evening Prayer.

P S A L M LXV.

*David praiseth God for his grace. The blessedness of God's chosen, by reason of benefits.*

To the chief musician, A Psalm and Song of David.

**P**RAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness, wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; being girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts

are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing.

P S A L M LXVI.

*David exhorteth to praise God, to observe his great works, to bless him for his gracious benefits: he voweth for himself religious service to God: he declareth God's special goodness to himself.*

To the chief musician, A Song or Psalm.

**M**AKE a joyful noise unto God, all ye lands: 2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come, and see the works of God: be is terrible in his doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come

P S A L M S.

16 Come *and* hear, all ye that fear God; and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear *me*:

19 But verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

P S A L M LXVII.

*A prayer for the enlargement of God's kingdom, to the joy of the people, and to the increase of God's blessings.*

To the chief musician on Neginoth,

A Psalm or Song.

**G**OD be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; and God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

XIII. Day. Morning Prayer.

P S A L M LXVIII.

*A prayer at the removing of the ark. An exhortation to praise God for his mercies, for his care of the church, and for his great works.*

To the chief musician, A Psalm or Song of David.

**L**ET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: Extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the solitary in families: he

bringeth out those that are bound with chains; but the rebellious dwell in a dry *land*.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was* moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the company of those that published *it*.

12 Kings of armies did flee apace (*q*): and she that tarried at home divided the spoil.

13 Though you have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; *as* high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is the hill which* God desireth to dwell in; yea, the Lord will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them *as* in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 He that is our God, *is* the God of salvation; and unto God the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies; and the hairy scalp of such *an* one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be dipped in the blood of *thine* enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

(*q*) In the original it is *fled away, fled away*: the reduplication of the words denoting their hasty flight and utter dissipation. The kings who commanded the armies which opposed them, fled with their routed forces, and were pursued and destroyed by the Israelites: *And she that tarried at home divided the spoil*. After the conquest of the Midianites, God ordered the prey which was taken from them to be divided into two parts, between them who went out on that expedition, and the rest of the congregation who continued in the tents. Numb. xxi. 47. and therefore this

# P S A L M S.

25 The fingers went before, the players on instruments followed after; amongst *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations; *even* the Lord, from the fountain of Israel.

27 There is little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises *unto* the Lord: Selah:

33 To him that rideth upon the heaven of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power *unto his* people. Blessed be God!

XIII. Day. Evening Prayer.

P S A L M LXIX.

*David complaineth of his affliction: he prayeth for deliverance: he devoteth his enemies to destruction: he praiseth God with thanksgiving.*

To the chief musician upon Shoshannim:

*A Psalm of David.*

**S**AVE me, O God; for the waters are come in unto my soul.

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God.

4 They that hate me without a cause, are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I *was* the song of the drunkards.

13 But as for me, my prayer is unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of my salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord; for thy loving kindness is good: turn unto me, according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: hear me speedily:

18 Draw nigh unto my soul, *and* redeem it: deliver me, because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked for *some* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and *that which should have been* for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

this was part of the damsel's song, that the women who had the charge of the household affairs, were enriched by an equal division of the enemies spoils, in which their husbands and fathers had their share; and, I apprehend, that it is the victory over the Midianites which is here particularly referred to. For, *the Lord gave the word; avenged the children of Israel of the Midianites*, Numb. xxxi. 2. *Kings of armies fled away*; five of the Midianitish kings being routed and slain, ver. 8. *She that tarried at home divided the spoil*, according to the distribution before mentioned, vast quantities of gold and silver being taken; to which there is a plain allusion in the next verse.

24 Pour

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; and let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity to their iniquity, and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32 The humble shall see *this*, and be glad: and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

P S A L M LXX.

*David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.*

To the chief musician, *A Psalm* of David, to bring to remembrance.

**M**AKE haste, O God, to deliver me; make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha!

4 Let all those that seek thee, rejoice, and be glad in thee: and let such as love thy salvation, say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O Lord, make no tarrying.

XIV. Day. Morning Prayer.

P S A L M LXXI.

*David, in confidence of faith and experience of God's favour, prayeth both for himself, and against the enemies of his soul: he praiseth God, and promiseth to do it constantly and cheerfully.*

**I**N thee, O Lord, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause

me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul, take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed, that are adversaries to my soul: let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness, *and* thy salvation all the day: for I know not the numbers *thereof*.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wonderful works.

18 Now also, when I am old and grey-headed, O God, forsake me not: until I have shewed thy strength unto *this* generation, *and* thy power to every one *that is* to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee?

20 *Thou* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

## P S A L M LXXII.

*David praying for Solomon, sheweth the goodness and glory of his kingdom in type, and in truth of Christ's kingdom: he bleisseth God.*

*A Psalm for Solomon.*

**G**IVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who only doeth wonderful things.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

## XIV. Day. Evening Prayer.

## P S A L M LXXIII.

*The prophet, prevailing in a temptation, sheweth the occasion thereof, the prosperity of the wicked, the wound given thereby, diffidence; the victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

*A Psalm of Asaph.*

**T**RULY God is good to Israel, even to such as are of a clean heart.

2 But as for me, my feet were almost gone: my steps had well-nigh slipped.

3 For I was envious at the foolish, when I saw the prosperity of the wicked.

4 For there are no bands in their death: but their strength is firm.

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore this people return hither: and waters of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, these are the ungodly, who prosper in the world, they increase in riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, it was too painful for me;

17 Until I went into the sanctuary of God: then understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before thee.

23 Never-

23 Nevertheless, *I am* continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God is the strength of my heart, and my portion for ever.

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

## P S A L M LXXIV.

*The prophet complaineth of the desolation of the sanctuary: he moveth God to help, in consideration of his reproachful enemies, of his children, and of his covenant.*

Maschil of Asaph.

**O** God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation *which* thou hast purchased of old; the rod of thine inheritance *which* thou hast redeemed; this mount Zion wherein thou hast dwelt:

3 Lift up thy feet unto the perpetual desolations; *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees:

6 But now they break down the carved work thereof at once, with axes and hammers:

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, *even* thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of Leviathan in

pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: Thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude *of the wicked*: forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproached thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

XV. Day. Morning Prayer.

## P S A L M LXXV.

*The prophet praiseth God: he promiseth to judge uprightly, and rebuketh the proud by consideration of God's providence.*

To the chief musician, Al-taschith,  
A Psalm or Song of Asaph.

**U**NTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: *speaking* *us* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the Lord *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

P S A L M



P S A L M S.

P S A L M LXXVI.

*A declaration of God's majesty in the church. An exhortation to serve him reverently.*

To the chief musician on Neginoth,  
A Psalm or Song of Asaph.

**I**N Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, ~~and~~ the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

P S A L M LXXVII.

*The psalmist sheweth what fierce combat he had with diffidence. The victory which he had by consideration of God's great and gracious works.*

To the chief musician, to Jeduthun,  
A Psalm of Asaph.

**I**Cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my fore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a god as our God!

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock, by the hand of Moses and Aaron.

XV. Day. Evening Prayer.

P S A L M LXXVIII.

*An exhortation both to learn and to preach the law of God. The story of God's wrath against the incredulous and disobedient.*

Maschil of Asaph.

**G**IVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through, and he made the waters to stand as a heap.

14 In the day-time also he led them with a cloud, and all the night with a light of fire:

15 He clave the rocks in the wilderness, and gave *them* drink as out of the great depths:

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wonderful works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him; and they returned, and enquired early after God,

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart *was* not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were* but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunder-bolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham;

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But

57 But turned back and dealt unfaithfully, like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the sheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

XVI. Day. Morning Prayer.

P S A L M LXXIX.

*The psalmist complaineth of the desolation of Jerusalem: he prayeth for deliverance, and promiseth thankfulness.*

A Psalm of Asaph.

**O** God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem: and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us; and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which* is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power, preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom, their reproach wherewith they have reproached thee, O Lord.

13 So we, thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

P S A L M LXXX.

*The psalmist in his prayer complaineth of the miseries of the church; and prayeth for deliverance.*

To the chief musician upon Shoshannim-Eduth:  
A Psalm of Asaph.

**G**IVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim, ~~and~~ Benjamin, and Manasseh, stir up thy strength, and come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river;

12 Why hast thou *then* broken down her hedges,

hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man, *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

P S A L M LXXXI.

*An exhortation to a solemn praising of God. God chal- lengeth that duty by reason of his benefits. God, ex- horting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief musician upon Gittith:

*A Psalm of Asaph.*

**S**ING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the tim- brel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon (*r*); in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Me- ribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 *I am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

(*r*) The feast of the new-moon was always proclaimed by the sound of trumpets. The fixing the time of the new-moon, for want of astronomical tables, was done in this manner. The first persons who observed, or thought they observed the new-moon, were to repair immediately to the grand council to give notice of it. Inquiry was then made into the credibility of the informers, and secondly, whether their information agreed with such computations as they were then able to make. After which the president proclaimed the new-moon by saying *Makdess*; (i. e. *it is consecrated*;) this Hebrew word was twice repeated aloud by the people; after which it was ordered to be pro- claimed every where by the sound of the trumpet. See Univ. Hist. vol. iii. p. 33. 8vo.

11 But my people would not hearken to my voice; and Israel would none of me:

12 So I gave them up unto their own hearts lust: *and* they walked in their own counsels.

13 Oh, that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the Lord should have sub- mitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

XVI. Day. Evening Prayer.

P S A L M LXXXII.

*The psalmist having exhorted the judges, and reproved their negligence, prayeth God to judge.*

*A Psalm of Asaph.*

**G**OD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will he judge unjustly, and ac- cept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they under- stand; they walk on in darkness: all the founda- tions of the earth are out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

P S A L M LXXXIII.

*A complaint to God of the enemies conspiracies. A prayer against them that oppress the church.*

*A Song or Psalm of Asaph.*

**K**EEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consorted together with one consent: they are confederate against thee.

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

10 Which perished at En-dor: they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind:

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That men may know, that thou whose name alone is JEHOVAH, art the most high over all the earth.

P S A L M LXXXIV.

*The prophet, longing for the communion of the sanctuary, sheweth how blessed they are that dwell therein: he prayeth to be restored unto it.*

To the chief musician upon Gittith, A Psalm for the sons of Korah.

**H**OW amiable are thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

6 Who, passing through the valley of Baca, make it a well; the rain also filleth the pools.

7 They go from strength to strength; every one of them in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

P S A L M LXXXV.

*The psalmist, from an experience of former mercies, prayeth for the continuance thereof.*

To the chief musician, A Psalm for the sons of Korah.

**L**ORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us for ever, wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed each other.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the Lord shall give that which is good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set us in the way of his steps.

XVII. Day. Morning Prayer.

P S A L M LXXXVI.

*David strengtheneth his prayer by the conscience of his religion, by the goodness and power of God: he desireth the continuance of former grace: complaining of the proud, he craveth some token of God's goodness.*

A Prayer of David.

**B**OW down thine ear, O Lord; hear me, for I am poor and needy.

2 Preserve my soul: for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

10 For thou *art* great, and doest wonderful things: thou *art* God alone.

11 Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

15 But thou, O Lord, *art* a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed; because thou, Lord, hast holpen me, and comforted me.

#### P S A L M LXXXVII.

*The nature and glory of the church. The increase, honour, and comfort of the members thereof.*

A Psalm or Song for the sons of Korah.

**H**IS foundation *is* in the holy mountains.

2 The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon, to them that know me: behold Philistia, and Tyre, with Ethiopia. This *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 The Lord shall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: all my springs *are* in thee.

#### P S A L M LXXXVIII.

*A prayer, containing a grievous complaint.*

A Song or Psalm for the sons of Korah: To the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

**O** Lord God of my salvation, I have cried day and night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I *am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

14 Lord, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die, from my youth up: *while* I suffer thy terrors, I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

#### XVII. Day. Evening Prayer.

#### P S A L M LXXXIX.

*The psalmist praiseth God for his covenant, for his wonderful power, for his care of his church, for his favour to the kingdom of David: then complaining of contrary events, he expostulateth, prayeth, and bleisseth God.*

Maschil of Ethan the Ezrahite.

**I** Will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be likened unto the Lord?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee!

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also is thine: *as for* the world, and the fullness thereof, thou hast founded them.

12 The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For the Lord *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to the Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant: with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him;

24 But my faithfulness and my mercy shall

be with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* first-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips;

35 Once have I sworn by my holiness, That I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long, Lord, wilt thou hide thyself, for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants;



wants; *how* I do bear in my bosom *the reproach* of all the mighty people;

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the Lord for evermore. Amen, and Amen.

### XVIII. Day. Morning Prayer.

#### P S A L M XC.

*Moses setting forth God's providence, complaineth of human fragility, divine chastisements, and brevity of life: he prayeth for the knowledge and sensible experience of God's good providence.*

A Prayer of Moses, the man of God.

**L**ORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice, and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

#### P S A L M XCI.

*The state of the godly: their habitation, safety, servants, and friends; with the effects of them all.*

**H**E that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the Lord which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

#### P S A L M XCII.

*The prophet exhorteth to praise God, for his great works, for his judgments on the wicked, and for his goodness to the godly.*

A Psalm or Song for the sabbath-day.

**I**T is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night;

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! *and thy thoughts are very deep.*

6 A brutish man knoweth not, neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 But thou, Lord, *art most* high for evermore.

9 For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered:

10 But my horn shalt thou exalt like *the horn* of an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the Lord, shall flourish in the courts of our God,

14 They shall still bring forth fruit in old age: they shall be fat and flourishing:

15 To shew that the Lord *is* upright: *he is* my rock, *and there is* no unrighteousness in him.

XVIII. Day. Evening Prayer.

P S A L M XCIII.

*The majesty, power, and holiness of Christ's kingdom.*  
**T**HE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old: thou *art* from everlasting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

4 The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

P S A L M XCIV.

*The prophet, calling for justice, complaineth of tyranny and impiety: he teacheth God's providence: he sheweth the blessedness of affliction. God is the defender of the afflicted.*

**O** Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things; *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The Lord shall not see; neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not be know?*

11 The Lord knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O Lord, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers? *or* who will stand up for me against the workers of iniquity?

17 Unless the Lord *had been* my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord *is* my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea, the Lord our God shall cut them off.*

XIX. Day. Morning Prayer.

P S A L M XCV.

*An exhortation to praise God, for his greatness and for his goodness; and not to tempt him.*

**O** Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the Lord *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5 The sea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worship, and bow down: let us kneel before the Lord our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness;

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, *It is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I swear in my wrath, that they should not enter into my rest.

P S A L M XCVI.

*An exhortation to praise God, for his greatness, for his kingdom, and for his general judgment.*

**O** Sing unto the Lord a new song: sing unto the Lord, all the earth.

2 Sing unto the Lord, bless his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the Lord made the heavens.

6 Honour and majesty *are* before him; strength and beauty *are* in his sanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord the glory and strength.

8 Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts.

9 O worship the Lord in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen, *that* the Lord reigneth: the world also shall be established, that it shall not be moved; he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice.

13 Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

P S A L M XCVII.

*The majesty of God's kingdom. The church rejoiceth at God's judgments upon idolaters. An exhortation to godliness and gladness.*

**T**HE Lord reigneth; let the earth rejoice: let the multitude of isles be glad *thereof*.

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced, because of thy judgments, O Lord.

9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked.

11 Light *is* sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holiness.

XIX. Day. Evening Prayer.

P S A L M XCVIII.

*The Psalmist exhorteth the Jews, the Gentiles, and all creatures, to praise God.*

A Psalm.

**O** Sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm, hath gotten him the victory.

2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fullness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together,

9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

P S A L M XCIX.

*The prophet setteth forth the kingdom of God in Zion, and exhorteth all to worship him.*

**T**HE Lord reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

2 The Lord is great in Zion, and he is high above all people.

3 Let them praise thy great and terrible name: *for it is holy.*

4 The king's strength also loveth judgment; thou dost establish equity, thou executeest judgment and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool: *for he is holy.*

6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the Lord our God, and worship at his holy hill: *for the Lord our God is holy.*

P S A L M C.

*An exhortation to praise God cheerfully, for his greatness, and for his power.*

A Psalm of Praise.

**M**AKE a joyful noise unto the Lord, all ye lands.

2 Serve the Lord with gladness: come before his presence with singing.

3 Know ye that the Lord he is God; *it is he that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, *and* bless his name.

5 For the Lord is good; his mercy is everlasting; and his truth *endureth* to all generations.

P S A L M CI.

*David maketh a vow and profession of his godliness.*

A Psalm of David.

**I** Will sing of mercy and judgment: unto thee, O Lord, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me; I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it shall* not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell

within my house; he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

XX. Day. Morning Prayer.

P S A L M CII.

*The prophet in his prayer maketh a grievous complaint: he taketh comfort in the eternity and mercy of God. The mercies of God are to be recorded: he sustaineth his weakness by the unchangeableness of God.*

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

**H**EAR my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day; and they that are mad against me, are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping;

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

19 For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

20 To hear the groaning of the prisoner, to loose those that are appointed to death;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms to serve the Lord;

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the foundation of the earth, and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

### P S A L M CIII.

*An exhortation to praise God for his mercy, and for the constancy thereof.*

*A Psalm of David.*

**B**LESS the Lord, O my soul: and all that is within me, *bless* his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases:

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies:

5 Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's (*s*).

6 The Lord executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our

sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, *so* he flourisheth.

16 For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments, to do them.

19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

22 Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

XX. Day. Evening Prayer.

### P S A L M CIV.

*A meditation upon the mighty power and wonderful providence of God. The prophet voweth perpetually to praise God.*

**B**LESS the Lord, O my soul: O Lord my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

(1) Dr. Delaney observes, that it is generally understood of the eagle, when his feathers molt, and fall off gradually, and new ones succeed, that his youth is renewed with his plumage; and "I am well assured, says he, that these feathers fall by pairs, one in each wing; and that those which fall at once, are the two feathers exactly corresponding to each other in each wing; and that this pair is renewed by a new growth, before the next pair falls: a plain appointment of Providential wisdom and goodness! for by thus preserving the exact balance of the wings, which a very little inequality (the difference of less than half a feather) in either would destroy, the eagle is never utterly disabled from pursuing his prey; though it be evident, he cannot pursue it with full vigour, till all his feathers be renewed; and therefore his youth is then said to be restored." The fact is, all birds have yearly their molting time, when they shed their old, and are afresh furnished with a new stock of feathers. This is most observable of hawks and vultures, and especially of eagles; which, when they are near one hundred years old, cast their feathers, and become bald like young ones, and then new feathers sprout out.

6 Thou

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the vallies unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the vallies, *which* run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth,

15 And wine *that* maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the Lord are full of *sap*; the cedars of Lebanon which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth to his work and to his labour until the evening.

24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that Leviathan, *whom* thou hast made to play therein.

27 These wait all upon thee, that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the Lord.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

XXI. Day. Morning Prayer.

P S A L M CV.

*An exhortation to praise God, and to seek out his works. The story of God's providence over Abraham, Joseph, Jacob, and Moses; and over the Israelites, while in the wilderness, and in Canaan.*

**O** Give thanks unto the Lord; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wonderful works.

3 Glory ye in his holy name; let the heart of them rejoice that seek the Lord.

4 Seek the Lord, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the Lord our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

9 Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel for an everlasting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number; yea, very few, and strangers in it:

13 When they went from one nation to another, from *one* kingdom to another people:

14 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes:

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, *even* Joseph, *who* was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron.

19 Until

19 Until the time that his word came: the word of the Lord tried him.

20 The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilly with his servants.

26 He sent Moses his servant; *and* Aaron whom he had chosen.

27 They shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, *and* lice in all their coats.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig-trees; and brake the trees of their coats.

34 He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land: the chief of all their strength.

37 He brought them forth also with silver and gold: *and there was not one feeble person among their tribes.*

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He spread a cloud for a covering; and fire to give light in the night.

40 *The people* asked, and he brought quails; and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with gladness:

44 And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the Lord.

XXI. Day. Evening Prayer.

P S A L M CVI.

*The psalmist exhorteth to praise God: he prayeth for pardon of sin: the story of the people's rebellion, and God's mercy: he concludeth with prayer and praise.*

**P**RAISE ye the Lord. O give thanks unto the Lord, for *he is good*: for his mercy endureth for ever.

2 Who can utter the mighty acts of the Lord? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O Lord, with the favour *that thou bearest* unto thy people: O visit me with thy salvation:

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 They soon forgot his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.

16 They envied Moses also in the camp, *and* Aaron, the saint of the Lord.

17 The earth opened, and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their Saviour, which had done great things in Egypt;

22 Wonderful works in the land of Ham, *and* terrible things by the Red sea.

23 There-



23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land; they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was accounted unto him for righteousness, unto all generations for evermore.

32 They angered *him* also at the waters of strife, so that it went ill with Moses for their fakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the Lord commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them;

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and

they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

## XXII. Day. Morning Prayer.

### P S A L M CVII.

*The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence over travellers, over captives, sick men, and seamen, and in divers varieties of life.*

**O** GIVE thanks unto the Lord, for *he* is good: for his mercy *endureth* for ever.

2 Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the east and from the west, from the north and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted *in* them.

6 Then they cried unto the Lord in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the Lord for his goodness, and for his wonderful works to the children of men (*t*)!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of

(*t*) Dr. Hammond remarks very properly that this is a psalm of answering, or parts, to be sung alternately; having a double burden or intercalary verse oft recurring. See ver. 6, 13, &c. This is apparent upon the most transient view of it. We may suppose one side of the choir to have begun with the first of the parts, and then the other side to have taken the second, and so on. The 9th verse evidently belongs to the first part; for the 10th begins quite another subject. The composition of this psalm is admirable throughout; and the descriptive part of it adds, at least, its share of beauty to the whole: but what is most to be admired is the conciseness, and withal the expressiveness of the diction, which strikes one's imagination with inimitable elegance. The weary and bewildered traveller, the miserable captive in the hideous dungeon, the sick and dying man, the seaman foundering in a storm—are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured. See Lowth's 29th Prelection.

God,

God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the Lord in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits end.

28 Then they cry unto the Lord in their trouble, *and* he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again they are diminished, and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the Lord.

XXII. Day. Evening Prayer.

P S A L M CVIII.

*David encourageth himself to praise God: he prayeth for God's assistance, according to his promise: his confidence in God's help.*

A Song or Psalm of David.

**O** GOD, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered: save *with* thy right hand and answer me.

7 God hath spoken in his holiness; I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manasseh *is* mine: Ephraim *also is* the strength of mine head: Judah *is* my law-giver;

9 Moab *is* my wash-pot; over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

P S A L M

## P S A L M CIX.

*David complaining of his slanderous enemies, under the person of Judas, denoteth them: he sheweth their sin: complaining of his own misery, he prayeth for help: he promisseth thankfulness.*

To the chief musician, A Psalm of David.

**H**OLD not thy peace, O God of my praise;  
2 For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love, they are my adversaries: but I give myself unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with a garment; so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it inclineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: when they looked upon me, they shaked their heads.

26 Help me, O Lord my God: O save me, according to thy mercy:

27 That they may know that this is thy hand: that thou, Lord, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

XXIII. Day. Morning Prayer.

## P S A L M CX.

*The kingdom, priesthood, conquest, and passion of Christ.*

A Psalm of David.

**T**HE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall* be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

## P S A L M CXI.

*The psalmist by his example inciteth others to praise God for his glorious and gracious works. The fear of God breedeth true wisdom.*

**P**RAISE ye the Lord. I will praise the Lord with *my* whole heart, in the assembly of the upright, and in the congregation.

2 The works of the Lord *are* great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

P S A L M S.

4 He hath made his wonderful works to be remembered: the Lord *is* gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the Lord *is* the beginning of wisdom: a good understanding have all they that do *his* commandments: his praise endureth for ever.

P S A L M CXII.

*Godliness hath the promises of this life, and of the life to come. The prosperity of the godly shall be an eye-sore to the wicked.*

**P**RAISE ye the Lord. Blessed *is* the man that feareth the Lord, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth; he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

8 His heart *is* established, he shall not be afraid, until he see *his* desire upon his enemies.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

P S A L M CXIII.

*An exhortation to praise God for his excellency, and for his mercy.*

**P**RAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

2 Blessed be the name of the Lord from this time forth and evermore.

3 From the rising of the sun unto the going down of the same, the Lord's name *is* to be praised.

4 The Lord *is* high above all nations, and his glory above the heavens.

5 Who *is* like unto the Lord our God, who dwelleth on high!

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set *him* with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the Lord.

XXIII. Day. Evening Prayer.

P S A L M CXIV.

*An exhortation, by the example of the dumb creatures, to fear God in his church.*

**W**HEN Israel went out of Egypt, the house of Jacob from a people of strange language;

2 Judah was his sanctuary, *and* Israel his dominion.

3 The sea saw *it*, and fled; Jordan was driven back;

4 The mountains skipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains *that* ye skipped like rams; *and* ye little hills like lambs?

7 Tremble thou, earth, at the presence of the Lord, at the presence of the God of Jacob.

8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

P S A L M CXV.

*Because God is truly glorious, and idols are vanity, the psalmist exhorteth to confidence in Him. God is to be praised for his blessings.*

**N**OT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatsoever he pleased.

4 Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not:

6 They have ears, but they hear not; noses have they, but they smell not:

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them *are* like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the Lord: he *is* their help and their shield.

10 O house of Aaron, trust in the Lord: he *is* their help and their shield.

11 Ye that fear the Lord, trust in the Lord: he *is* their help and their shield.

12 The Lord hath been mindful of us; he will bless *us*: he will bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the Lord, *both* small and great.

14 The Lord shall increase you more and more, you and your children.

15 Ye *are* blessed of the Lord, which made heaven and earth.

16 The heaven, *even* the heavens *are* the Lord's: but the earth hath he given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will bless the Lord, from this time forth and for evermore. Praise the Lord.

XXIV. Day. Morning Prayer.

P S A L M CXVI.

*The psalmist professeth his love and duty to God for his deliverance: he studieth to be thankful.*

**I** LOVE the Lord, because he hath heard my voice, *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious *is* the Lord, and righteous; yea, our God *is* merciful.

6 The Lord preserveth the simple; I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted.

11 I said in my haste, All men *are* liars.

12 What shall I render unto the Lord *for* all his benefits towards me?

13 I will take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now, in the presence of all his people.

15 Precious in the sight of the Lord *is* the death of his saints.

16 O Lord, truly I *am* thy servant; I *am* thy

servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

18 I will pay my vows unto the Lord, now, in the presence of all his people,

19 In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

P S A L M CXVII.

*An exhortation to praise God for his mercy and truth.*

**O** Praise the Lord, all ye nations: praise him, all ye people.

2 For his merciful kindness *is* great towards us: and the truth of the Lord *endureth* for ever. Praise ye the Lord.

P S A L M CXVIII.

*An exhortation to praise God for his mercy. The psalmist by his experience sheweth how good it is to trust in God. Under the type of the psalmist, the coming of Christ in his kingdom is expressed.*

**O** Give thanks unto the Lord; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the Lord say, that his mercy *endureth* for ever.

5 I called upon the Lord in distress: the Lord answered me, *and set me* in a large place.

6 The Lord *is* on my side: I will not fear. What can man do unto me?

7 The Lord taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the Lord, than to put confidence in man.

9 *It is* better to trust in the Lord, than to put confidence in princes.

10 All nations compassed me about: but in the name of the Lord will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

12 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the Lord helped me.

14 The Lord *is* my strength and song, and *is* become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord *is* exalted: the right hand of the Lord doeth valiantly.

17 I shall

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go in to them, and I will praise the Lord:

20 This is the gate of the Lord, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the Lord's doing; it is marvelous in our eyes.

24 This is the day *which* the Lord hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

27 God is the Lord, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.

XXIV. Day. Evening. Prayer.

P S A L M CXIX.

*This psalm containeth sundry prayers, praises, and professions of obedience.*

A L E P H

**B**LESSED are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and *that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

[Psalm CXIX.] This psalm is supposed to have been written by David, under the reign of Saul, in which he was frequently persecuted, but in which also he had some quiet intervals (see ver. 54); when he had leisure to write so long a composition, and one laboured with so much art. For it is not only divided into as many parts as there are letters in the Hebrew alphabet, but likewise each of these parts is divided into eight verses, and every one of these verses begins with that letter of the alphabet which forms the title of the part. Thus each of the eight verses in the first part, termed *aleph*, begin with an *aleph*, as those do in the second part, named *beth*, with a *beth*. For this reason, in the *Massora*, this psalm is styled, "The great alphabet." It is further remarkable, that in all these verses, except

B E T H.

9 Wherewith shall a young man cleanse *his* way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O Lord: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, *as much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

G I M E L.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it* hath unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight, *and* my counsellors.

D A L E T H.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardst me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O Lord, put me not to shame.

P S A L M S.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

XXV. Day. Morning Prayer.

H E.

33 Teach me, O Lord, the way of thy statutes, and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away thy reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

V A U.

41 Let thy mercies come also unto me, O Lord, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments which I have loved.

48 My hands also will I lift up unto thy commandments which I have loved; and I will meditate in thy statutes.

Z A I N.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O Lord; and have comforted myself.

53 Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

C H E T H.

57 *Thou art* my portion, O Lord: I have said, that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: Teach me thy statutes.

T E T H.

65 Thou hast dealt well with thy servant, O Lord, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went astray: but now have I kept thy word.

68 *Thou art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease: *but* I delight in thy law.

71 *It is* good for me that I have been afflicted, that I might learn thy statutes.

72 The law of thy mouth *is* better unto me, than thousands of gold and silver.

XXV. Day. Evening Prayer.

J O D.

73 Thy hands have made me, and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they see me: because I have hoped in thy word.

75 I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness

except one or two, there is some word or other which signifies the law of God. There are ten words which are used for this purpose promiscuously in this composition, namely, the *law*, the *ways*, the *testimonies*, the *commandments*, the *precepts*, the *word*, the *judgments*, the *righteousness*, the *statutes*, and the *truth* of God. The psalm contains a great many pious reflections and excellent rules, without any great connection or dependance on each other; tending principally to set forth the excellence of the divine laws: and this want of connection, probably, was the reason why the psalm was written in this alphabetical method; that the initial letters might be a help to the memory of those who were to learn it in the original.

be



be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed: for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be found in thy statutes, that I be not ashamed.

C A P H.

81 My soul fainteth for thy salvation; *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth: but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

L A M E D.

89 For ever, O Lord, thy word is settled in heaven.

90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

91 They continued this day according to thine ordinances: for all *are* thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me.

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, *sweeter* than honey to my mouth.

104 Through thy precepts I get understanding: therefore I hate every false way.

XXVI. Day. Morning Prayer.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beseech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, *even unto* the end.

S A M E C H.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my shield: I hope in thy word.

115 Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me, according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant: give me understanding, that I may know thy testimonies.

126 *It is time for thee, Lord, to work: for they have made void thy law.*

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts concerning all *things to be* right; and I hate every false way.

P E.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant: and teach me thy statutes.

136 Rivers of waters run down mine eyes: because they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous, and very faithful.

139 My zeal hath consumed me: because mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

XXVI. Day. Evening Prayer.

K O P H.

145 I cried with *my* whole heart; hear me, O Lord: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O Lord; and all thy commandments *are* truth.

152 Concerning thy testimonies I have known of old, that thou hast founded them for ever.

R E S H.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments.

157 Many *are* my persecutors, and mine enemies: *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved: because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving-kindness.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

S C H I N.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgments.

165 Great peace have they which love thy law: and nothing shall offend them.

166 Lord, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

T A U.

169 Let my cry come near before thee, O Lord: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy

thy servant; for I do not forget thy commandments.

XXVII. Day. Morning Prayer.

P S A L M CXX.

*David prayeth against Doeg, and reproveth his tongue: he complaineth of his necessary conversation with the wicked.*

A Song of degrees (u).

**I**N my distress I cried unto the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for war.

P S A L M CXXI.

*The great safety of the godly, who put their trust in God's protection.*

A Song of degrees.

**I** Will lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

P S A L M CXXII.

*David professeth his joy for the church, and prayeth for the peace thereof.*

A Song of degrees of David.

**I** Was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together.

4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God, I will seek thy good.

P S A L M CXXIII.

*The godly profess their confidence in God, and pray to be delivered from contempt.*

A Song of degrees.

**U**NTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

P S A L M CXXIV.

*The church blesteth God for a miraculous deliverance.*

A Song of degrees of David.

**I**F it had not been the Lord who was on our side, now may Israel say;

2 If it had not been the Lord who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the Lord, who hath not given us as a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

(u) *A song of degrees, or ascent*:---It is very uncertain why this title is prefixed to this and the following psalms. The more general opinion seems to be that of those who conjecture that they were so called, because, after the return of the Jews from the Babylonish captivity, they were sung by the Levites as they went up the stairs or steps of the temple. See Ezek. xl. Others however think that this title refers to some gradual rise or exaltation of the voice in singing: Others render the words by "A song of excellencies;" supposing the words to express the excellence of the composition; and Mr. Fenwick, agreeably to his plan, understands them to be, "Songs for ascending or aspiring souls." The reader will find a dissertation on the subject prefixed by Calmet to his commentary

8 Our help is in the name of the Lord, who made heaven and earth.

P S A L M CXXV.

*The safety of such as trust in God. A prayer for the godly, and against the wicked.*

A Song of degrees.

**T**HEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever.

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

XXVII. Day. Evening Prayer.

P S A L M CXXVI.

*The church celebrating her incredible return out of captivity, prayeth for, and prophesieth the good success thereof.*

A Song of degrees.

**W**HEN the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us; whereof we are glad.

4 Turn again our captivity, O Lord, as the streams in the south.

5 They that sow in tears, shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

P S A L M CXXVII.

*The virtue of God's blessing. Good children are his gift.*

A Song of degrees for Solomon.

**E**Xcept the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

on this psalm. As far as one may guess from the general import of the psalms which have this title, says Mr. Mudge, they mean psalms sung upon the occasion of the Jews coming up from the country, as they did three times a year, to pay their devotions at Jerusalem. Thus the reader sees what different sentiments there are upon the subject; and the truth of the matter seems to be that, as neither the author nor the occasion of these psalms can be determinately fixed, so it is impossible to say what is the exact meaning of the title.

4 D

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

P S A L M CXXVIII.

*The sundry blessings which follow them that fear God.*

A Song of degrees.

**B**lessed is every one that feareth the Lord; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the Lord.

5 The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

P S A L M CXXIX.

*An exhortation to praise God, for saving Israel in their great afflictions. The haters of the church are cursed.*

A Song of degrees.

**M**ANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

8 Neither do they which go by, say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

P S A L M CXXX.

*The psalmist professeth his hope in prayer, and his patience in hope: he exhorteth Israel to hope in God.*

A Song of degrees.

**O**UT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

4 But there is forgiveness with thee, that thou mayest be feared.

5 I wait

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

7 Let Israel hope in the Lord: for with the Lord *there* is mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

P S A L M CXXXI.

*David professing his humility, exhorteth Israel to hope in God.*

**L**ORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the Lord, from henceforth and for ever.

XXVIII. Day. Morning Prayer.

P S A L M CXXXII.

*David in his prayer commendeth unto God the religious care he had for the ark: his prayer at the removing of the ark, with a repetition of God's promises.*

A Song of degrees.

**L**ORD, remember David, *and* all his afflictions:

2 How he swore unto the Lord, *and* vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eye-lids,

5 Until I find out a place for the Lord, *as* habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles; we will worship at his footstool.

8 Arise, O Lord, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake, turn not away the face of thine anointed.

11 The Lord hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore.

13 For the Lord hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

P S A L M CXXXIII.

*The benefit of the communion of saints.*

A Song of degrees of David.

**B**Ehold, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments:

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for evermore.

P S A L M CXXXIV.

*An exhortation to bless God.*

A Song of degrees.

**B**Ehold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

2 Lift up your hands *in* the sanctuary: and bless the Lord.

3 The Lord that made heaven and earth, bless thee out of Zion.

P S A L M CXXXV.

*An exhortation to praise God, for his mercy, for his power, and for his judgments. The vanity of idols. An exhortation to bless God.*

**P**RAISE ye the Lord. Praise ye the name of the Lord; praise *him*, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord; for the Lord *is* good: sing praises unto his name; for *it is* pleasant.

4 For the Lord hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the Lord *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the Lord pleased, *that* did he in heaven and earth; in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt; upon Pharaoh, and upon all his servants.

10 Who

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O Lord, *endureth* for ever; and thy memorial, O Lord, throughout all generations.

14 For the Lord will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so* is every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron:

20 Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

XXVIII. Day. Evening Prayer.

P S A L M CXXXVI.

*An exhortation to give God thanks for particular mercies.*

**O** Give thanks unto the Lord; for he is good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretcheth out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The sun to rule by day: for his mercy *endureth* for ever.

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever.

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever;

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh; for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

P S A L M CXXXVII.

*The constancy of the Jews in captivity. The prophet curseth Edom and Babel.*

**B**y the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive, required of us a song; and they that wasted us, *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the Lord's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her* cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, *Raze it, raze it, even* to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed: happy *shall be* that rewardeth thee, as thou hast served us.

9 Happy *shall be* that taketh and dasheth thy little ones against the stones.

P S A L M CXXXVIII.

*David praiseth God, and prophesieth that the kings of the earth shall praise Him.*

*A Psalm of David.*

**I** Will praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship towards thy holy temple, and

and praise thy name, for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me, *and strengthenedst me with strength in my soul.*

4 All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: for great *is* the glory of the Lord.

6 Though the Lord *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy hand shall save me.

8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forsake not the works of thine own hands.

XXIX. Day. Morning Prayer.

P S A L M CXXXIX.

*David praiseth God for his all-seeing providence, and for his infinite mercies: he descrieth the wicked: he prayeth for sincerity.*

To the chief musician, A Psalm of David.

**O** Lord, thou hast searched me, and known me.  
2 Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off.

3 Thou compassest my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, but lo, O Lord, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My substance was not hid from thee, when

I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance yet being imperfect, and in thy book all *my members* were written; *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I wake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

P S A L M CXL.

*David prayeth to be delivered from Saul and Doeg: he comforteth himself by confidence in God.*

To the chief musician, A Psalm of David.

**D**eliver me, O Lord, from the evil man, preserve me from the violent man:

2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; adders poison *is* under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.

6 I said unto the Lord, Thou *art* my God: hear the voice of my supplications, O Lord.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O Lord, the desires of the wicked: further not their wicked device; *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth; evil shall hunt the violent man to overthrow *him.*

12 I know



12 I know that the Lord will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

P S A L M CXLI.

*David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.*

A Psalm of David.

**L**ORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense; *and* the lifting up of my hands as the evening sacrifice.

3 Set a watch, O Lord, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes *are* unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

XXIX. Day. Evening Prayer.

P S A L M CXLII.

*David sheweth that in his trouble, all his comfort was in prayer unto God.*

Maschil of David; A Prayer when he was in the cave.

**I** Cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O Lord: I said, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought

very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

P S A L M CXLIII.

*David prayeth for grace and sanctification, and for the destruction of his enemies: he strengtheneth his faith by meditation and prayer.*

A Psalm of David.

**H**EAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; <sup>3</sup> lead me into the land of uprightness.

11 Quicken me, O Lord, for thy name's sake: for thy righteousness sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

XXX. Day. Morning Prayer.

P S A L M CXLIV.

*David blesteth God for his mercy: he prayeth that God would powerfully deliver him from his enemies: he promiseth to praise God: he prayeth for the happy estate of the kingdom.*

A Psalm of David.

**B**LESSED be the Lord my strength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *be* in whom I trust; who subdueth my people under me.

3 Lord

3 Lord, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falshood.

9 I will sing a new song unto thee, O God: upon a psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falshood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets:

14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our streets.

15 Happy *is that* people that is in such a case: *yea*, happy *is that* people, whose God *is* the Lord.

## P S A L M CXLV.

*David praiseth God for his fame, for his goodness, kingdom, and providence, and for his saving mercy.*

David's Psalm of praise.

**I** Will extol thee, my God, O King; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the Lord, and greatly to be praised; and his greatness *is* unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wonderful works.

6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O Lord; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The Lord *is* righteous in all his ways, and holy in all his works.

18 The Lord *is* high unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him: but the wicked will he destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

## P S A L M CXLVI.

*The psalmist voweth perpetual praises to God; who is, for his power, justice, mercy, and kingdom, only worthy to be trusted.*

**P**RAISE ye the Lord. Praise the Lord, O my soul.

2 While I live, will I praise the Lord: I will sing praises unto my God, while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

5 Happy *is he* that *batb* the God of Jacob for his help, whose hope *is* in the Lord his God:

6 Which made heaven and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppressed, which giveth food to the hungry. The Lord looseth the prisoners:

8 The Lord openeth *the eyes of* the blind: the Lord raiseth *them that are* bowed down: the Lord loveth the righteous:

9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord.

XXX. Day. Evening Prayer.

P S A L M CXLVII.

*The prophet exhorteth to praise God for his care of the church and its ordinances: for his power and providence over the seasons, and for his blessings upon the kingdom.*

**P**RAISE ye the Lord; for *it is good to sing praises unto our God; for it is pleasant, and praise is comely.*

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, *and* filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

(w) The different customs of different nations, always varying from each other, or even from themselves at different times, make it utterly impracticable, especially at this distance, to give any satisfactory account of the sacred dances of the ancient *Hebrews*: and it is the more so, because the modern usage has appropriated and confined this practice only to entertainments of levity and gaiety, so as to make the ideas of solemnity and gravity almost wholly contrary to, and inconsistent with that of dancing. And yet, perhaps, in the more simple state of mankind, upon great occasions of joy, for men to express it by adapting the motions of their bodies to the measures and cadence of music, might not be thought much less natural than for them, upon the like occasions, to express their thoughts in tropes and lofty figures, and adapt their very speech to measure, as in poetical compositions. Perhaps the rude joy of the rural undisciplined swain, which is still ever expressed by leaps and shouts, by aukward gestures, and vociferous noise, was by the men of genius and politeness both ways reduced to order and method; and hence arose dancing and poetry. As the former was an excellence which any of the vulgar might arrive at, we may easily suppose

20 He hath not dealt so with any nation: *and as for his judgments, they have not known them.* Praise ye the Lord.

P S A L M CXLVIII.

*The psalmist exhorteth the celestial, the terrestrial, and the rational creatures to praise God.*

**P**RAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praise the name of the Lord: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the Lord from the earth, ye dragons and all deeps:

8 Fire and hail; snow and vapour; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men and maidens; old men and children:

13 Let them praise the name of the Lord: for his name alone is excellent; his glory *is* above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the Lord.

P S A L M CXLIX.

*The prophet exhorteth to praise God for his love to the church, and for that power which he hath given to it.*

**P**RAISE ye the Lord. Sing unto the Lord a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name in the dance (w):

# PROVERBS.

let them sing praises unto him with the timbrel and harp.

4 For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written. This honour have all his saints. Praise ye the Lord.

## PSALM CL.

*An exhortation to praise God with all kind of instruments.*

**P**RAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals; praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

# The PROVERBS.

## CHAP. I.

*The use of the proverbs. An exhortation to fear God, and believe his word: to avoid the enticings of sinners. Wisdom complaineth of contempt: she threateneth her contempters.*

**T**HE proverbs of Solomon, the son of David, king of Israel;

2 To know wisdom and instruction, to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of

knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood; let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path.

pose it to have been brought into contempt, by the improper and ludicrous occasions upon which it might be used: but as the latter was a rational exercise, and an improvement of the mind, which few could attain to, it is no wonder it is still held in reverence, and hath risen to the perfection in which we have seen it. But be this as it will, it is certain the *ancient Hebrews*, upon the greatest occasions of joy and triumph, used the solemn dance. Different companies of them, as they excelled in different ways, did jointly contribute according to their respective abilities, to express the general joy: And whilst some assisted at the national ceremony with *vocal* and some with *instrumental* music, others performed the solemn dance. The first mention that we find made of this in Scripture, is as early as the days of *Moses*, upon the deliverance from *Pharaoh*; when *Miriam* his sister sang the ode which *Moses* composed upon that occasion, and she took a timbrel in her hand, and all the women went out after her with *timbrels* and *dances*, Exod. xv. 20, 21. Thus *Jephtah's* daughter came to welcome her father upon his successful return from battle with *timbrels* and *dances*, Judg. xi. 34. And so the daughters of *Shiloh*, when they held their annual feast to the Lord, were wont to *dance in dances*, Judg. xxi. 19, 20, 21.

PROVERBS.] Within the period from the building to the destruction of the temple, literature received a considerable advance, probably by means of the schools of the prophets. Solomon was a great author, as he was endowed with an uncommon share of wisdom; For he spake three thousand proverbs, and his songs were a thousand and four; and he spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes. But of all his works only three are taken into the sacred

canon,

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn ye at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord.

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall *slay* them, and the prosperity of fools shall *destroy* them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

C H A P. II.

*Wisdom promiseth godliness to her children, safety from evil company, and direction in good ways.*

**M**Y son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding:

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding:

4 If thou seekest her as silver, and searchest for her, as for hidden treasures;

5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

6 For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked.

15 Whose ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the strange woman, even from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

C H A P. III.

*An exhortation to obedience, to faith, to mortification, and patience. The cursed state of the wicked.*

**M**Y son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace shall they add to thee.

3 Let not mercy and truth forsake thee:

canon, namely, *Proverbs, Ecclesiastes, and his Song*. The book of Proverbs consists of the most useful rules for the right direction of life, in religion and morals; and is the most authentic and excellent of the kind that can be produced in antiquity. It may be divided into five parts: I. In the first part the tutor gives his pupil admonitions, directions, cautions, and excitements to the study of wisdom, ch. i. to x. II. The second part contains the *Proverbs of Solomon*, properly so called; delivered in distinct, independent, general sentences, ch. x. to xxii. ver. 17. III. In the third part the tutor again addresses himself to his pupil, and gives him fresh admonitions to the diligent study of wisdom; which is followed by a set of instructions, delivered in the imperative mood to the pupil, who is supposed all the while to be standing before him, ch. xxii. 17. to ch. xxv. IV. The fourth part is distinguished by its being a collection of Solomon's Proverbs, selected, we may suppose, out of a much greater number, by the men of Heze-

bind them about thy neck : write them upon the table of thine heart :

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes : fear the Lord, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

9 Honour the Lord with thy substance, and with the first-fruits of all thine increase :

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 My son, despise not the chastening of the Lord ; neither be weary of his correction.

12 For whom the Lord loveth, he correcteth, even as a father the son *in whom* he delighteth.

13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

14 For the merchandize of it *is* better than the merchandize of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies : and all the things thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand ; and in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her : and happy *is every one* that retaineth her.

19 The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son, let not them depart from thine eyes : keep sound wisdom, and discretion :

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

27 With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give ; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the Lord : but his secret *is* with the righteous.

33 The course of the Lord *is* in the house of the wicked : but he blesteth the habitation of the just.

34 Surely he scorneth the scorners : but he giveth grace unto the lowly.

35 The wife shall inherit glory ; but shame shall be the promotion of fools.

#### C H A P. IV.

*Solomon persuadeth to obedience, and to shun the path of the wicked. He exhorteth to faith, and sanctification.*

**H**E A R, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words : keep my commandments, and live.

5 Get wisdom, get understanding : forget *it* not ; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee : love her, and she shall keep thee.

7 Wisdom *is* the principal thing : *therefore* get wisdom ; and with all thy getting, get understanding.

8 Exalt her, and she shall promote thee : she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace : a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings ; and the years of thy life shall be many.

kiah ; perhaps by the prophets Isaiah, Hosea, and Micah, who all flourished in the days of Hezekiah, and, not improbably, assisted him in his pious endeavours to restore true religion, 2 Chron. xxxi. 20, 21. This part, as the second, consists chiefly of distinct unconnected sentences, and teaches from ch. xxv. to chap. xxx. V. The fifth part contains a set of wise observations and instructions which Agur, the son of Jakeh, delivered to his pupils Ithiel and Ucal, ch. xxx. and the 31st chapter contains the precepts which his mother delivered to Lemuel her son ; being passionately desirous to guard him against vice, to establish him in the principles of justice, and to have him married to a wife of the best qualities. These two chapters are a kind of appendix to the book of Proverbs. See Taylor's Scripture Divinity.

11 I have taught thee in the way of wisdom ;  
I have led thee in right paths.

12 When thou goest, thy steps shall not be  
straightened; and when thou runnest, thou shalt  
not stumble.

13 Take fast hold of instruction ; let *her* not  
go; keep her; for she *is* thy life.

14 Enter not into the path of the wicked, and  
go not in the way of evil *men*.

15 Avoid it, pass not by it; turn from it,  
and pass away.

16 For they sleep not except they have done  
mischief; and their sleep is taken away, unless  
they cause *some* to fall.

17 For they eat the bread of wickedness, and  
drink the wine of violence.

18 But the path of the just *is* as the shining light,  
that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness:  
they know not at what they stumble.

20 My son, attend to my words; incline thine  
ear unto my sayings.

21 Let them not depart from thine eyes: keep  
them in the midst of thine heart.

22 For they *are* life unto those that find them,  
and health to all their flesh.

23 Keep thy heart with all diligence, for out  
of it *are* the issues of life.

24 Put away from thee a froward mouth, and  
perverse lips put far from thee.

25 Let thine eyes look right on, and let thine  
eye-lids look straight before thee.

26 Ponder the path of thy feet; and let all  
thy ways be established.

27 Turn not to the right hand nor to the left:  
remove thy foot from evil.

C H A P. V.

*Solomon exhorteth to the study of wisdom, to liberality, and  
chastity. The wicked are overtaken with their own sins.*

**M**Y son, attend unto my wisdom, and bow  
thine ear to my understanding:

2 That thou mayest regard discretion, and  
*that* thy lips may keep knowledge.

3 For the lips of a strange woman drop as *a*  
honey-comb, and her mouth *is* smother than oil:

4 But her end is bitter as wormwood, sharp  
as a two-edged sword.

5 Her feet go down to death; her steps take  
hold on hell.

6 Left thou shouldest ponder the path of life,  
her ways are moveable, *that* thou canst not  
know *them*.

7 Hear me now therefore, O ye children,  
and depart not from the words of my mouth.

8 Remove thy way far from her, and come  
not nigh the door of her house:

9 Left thou give thine honour unto others,  
and thy years unto the cruel:

10 Left strangers be filled with thy wealth;  
and thy labours *be* in the house of a stranger,

11 And thou mourn at the last, when thy flesh  
and thy body are consumed;

12 And say, How have I hated instruction,  
and my heart despised reproof!

13 And have not obeyed the voice of my  
teachers, nor inclined mine ear to them that in-  
structed me!

14 I was almost in all evil, in the midst of  
the congregation and assembly.

15 Drink waters out of thine own cistern, and  
running waters out of thine own well.

16 Let thy fountains be dispersed abroad,  
*and* rivers of waters in the streets.

17 Let them be only thine own, and not  
strangers with thee.

18 Let thy fountain be blessed: and rejoice  
with the wife of thy youth.

19 *Let her be as* the loving hind, and pleasant  
roe; let her breasts satisfy thee at all times, and  
be thou ravished always with her love.

20 And why wilt thou, my son, be ravished  
with a strange woman, and embrace the bosom  
of a stranger?

21 For the ways of a man *are* before the eyes  
of the Lord, and he pondereth all his goings.

22 His own iniquities shall take the wicked  
himself, and he shall be holden with the cords  
of his sins.

23 He shall die without instruction; and in  
the greatness of his folly he shall go astray.

C H A P. VI.

*The seven things hateful to God. The blessings of obedi-  
ence. The mischiefs of whoredom.*

**M**Y son, if thou be surety for thy friend, *if*  
thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy  
mouth, thou art taken with the words of thy  
mouth.

3 Do this now, my son, and deliver thyself,  
when thou art come into the hand of thy friend;  
go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber  
to thine eye-lids.

5 Deliver thyself as a roe from the hand of *the*  
*bunter*, and as a bird from the hand of the fowler.

6 Go to the ant, thou sluggard; consider her  
ways, and be wise:

7 Which, having no guide, overseer, or ruler,  
8 Provideth her meat in the summer, and ga-  
thereth her food in the harvest.

9 How long wilt thou sleep, O sluggard?  
when wilt thou arise out of thy sleep?

10 *Yet* a little sleep, a little slumber, a little  
folding of the hands to sleep:

11 So shall thy poverty come as one that  
travelleth, and thy want as an armed man.

4  
9/10!  
11 20



12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

14 Frowardness *is* in his heart; he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 These six *things* doth the Lord hate: yea, seven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and him that soweth discord among brethren.

20 My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her, shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house:

32 *But* who so committeth adultery with a woman, lacketh understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

C H A P. VII.

*Solomon persuadeth to a sincere familiarity with wisdom.*

**M**Y son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of a harlot, and subtil of heart.

11 (*She is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner:)

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the good-man *is* not at home, he is gone a long journey.

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways; go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

C H A P.

C H A P. VIII.

*The excellency, the nature, the power, the riches, and the eternity of wisdom. The blessings which it bringeth.*

**D**O TH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear, for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were settled: before the hills was I brought forth:

26 While as yet he had not made the earth,

nor the fields, nor the highest part of the dust of the world:

27 When he prepared the heavens I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth;

30 Then I *was* by him, *as* one brought up with him: and I *was* daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me, findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.

C H A P. IX.

*The discipline, and doctrine of wisdom. The custom, and error of folly.*

**W**ISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city:

4 Whoso *is* simple, let him turn in hither: *as* for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked *man*, *getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise *man*, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the Lord *is* the beginning of wisdom, and the knowledge of the Holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house on a seat in the high places of the city,

15 To call passengers who go right on their ways :

16 Whoso *is* simple, let him turn in hither : and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the dead *are* there ; and that her guests *are* in the depths of hell.

C H A P. X.

*From this chapter to the five and twentieth, are sundry observations upon moral virtues, and their contrary vices.*

**T**HE proverbs of Solomon. A wise son maketh a glad father ; but a foolish son *is* the heaviness of his mother.

2 Treasures of wickedness profit nothing : but righteousness delivereth from death.

3 The Lord will not suffer the soul of the righteous to famish : but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand : but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son : but he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just : but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed : but the name of the wicked shall rot.

8 The wife in heart will receive commandments : but a prating fool shall fall.

9 He that walketh uprightly, walketh surely : but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow : but a prating fool shall fall.

11 The mouth of a righteous *man* *is* a well of life : but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes : but love covereth all sins.

13 In the lips of him that hath understanding, wisdom is found : but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge : but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city : the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life ; the fruit of the wicked to sin.

17 He *is* in the way of life that keepeth instruction : but he that refuseth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin : but he that refraineth his lips *is* wise.

20 The tongue of the just *is* as choice silver ; the heart of the wicked *is* little worth.

21 The lips of the righteous feed many : but fools die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

23 *It is* as sport to a fool to do mischief : but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him : but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no more : but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The fear of the Lord longeth days : but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness : but the expectation of the wicked shall perish.

29 The way of the Lord *is* strength to the upright : but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed : but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom : but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable : but the mouth of the wicked *speaketh* frowardness.

C H A P. XI.

**A** False balance *is* abomination to the Lord : but a just weight *is* his delight.

2 *When* pride cometh, then cometh shame : but with the lowly *is* wisdom.

3 The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath : but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way : but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them : but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish : and the hope of unjust *men* perisheth.

8 The righteous *is* delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with *his* mouth destroyeth his neighbour : but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth : and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city *is* exalted : but it is overthrown by the mouth of the wicked.

12 He that *is* void of wisdom despiseth his neighbour

neighbour: but a man of understanding holdeth his peace.

13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger, shall smart *for it*; and he that hateth suretiship, is sure.

16 A gracious woman retaineth honour: and strong men retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel, troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart are abomination to the Lord: but *such as are* upright in *their way are* his delight.

21 *Though* hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

23 The desire of the righteous is only good: but the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat: and he that watereth, shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth it.

27 He that diligently seeketh good, procurerth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wife of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

C H A P. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 *He that is* despised and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked *are* cruel (x).

11 He that tilleth his land, shall be satisfied with bread: but he that followeth vain persons, *is* void of understanding.

12 The wicked desireth the net of evil-men: but the root of the righteous yieldeth fruit.

13 The wicked is inured by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth, and the recompence of a man's hand shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

(x) Lord Bacon observes upon this verse, that there is implanted in man's nature a noble and excellent affection of pity and compassion, called here *mercy*, (for the word rendered *righteous*, signifies *mild, clement, merciful*) which mercy extends itself even to brute creatures, that are by divine ordination subject to his command. Therefore this compassion hath some analogy with that of a prince towards his subjects: nay, further, it is most certain that the worthier any soul is, the larger is its compassion: for contracted and degenerate minds imagine these things pertain not to them; but the mind which looks upon itself as a nobler portion of the universe, is kindly affected towards inferior creatures, out of the communion there is between them: wherefore we see that there were under the old law many precepts concerning this; which were not so much merely ceremonial, as institutions of mercy. See more on this subject in the Advancement of learning, b. viii. c. 2. The next clause means "the very kindnesses of the wicked, being treacherous, are a cruel cheat; nay the highest expressions which they make of tenderness and compassion, whereby they induce others to repose a trust in them, are intended merely as a cover for the mischief they mean more securely to do them." See a pleasing discourse lately published, intitled, "Clemency to Brutes," on this text.

17 He

17 *He that speaketh truth, sheweth forth righteousness; but a false witness deceit.*

18 *There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*

19 *The lip of truth shall be established for ever: but a lying tongue is but for a moment.*

20 *Deceit is in the heart of them that imagine evil: but to the counsellors of peace, is joy.*

21 *There shall no evil happen to the just: but the wicked shall be filled with mischief.*

22 *Lying lips are abomination to the Lord: but they that deal truly are his delight.*

23 *A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.*

24 *The hand of the diligent shall bear rule: but the slothful shall be under tribute.*

25 *Heavenness in the heart of man maketh it stoop: but a good work maketh it glad.*

26 *The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.*

27 *The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.*

28 *In the way of righteousness is life; and in the path-way thereof there is no death.*

C H A P. XIII.

**A** Wise son heareth his father's instruction: but a scorner heareth not rebuke.

2 *A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.*

3 *He that keepeth his mouth, keepeth his life: but he that openeth wide his lips, shall have destruction.*

4 *The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.*

5 *A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.*

6 *Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.*

7 *There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.*

8 *The ransom of a man's life are his riches: but the poor heareth not rebuke.*

9 *The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*

10 *Only by pride cometh contention: but with the well advised is wisdom.*

11 *Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.*

12 *Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*

13 *Who so despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.*

14 *The law of the wise is a fountain of life, to depart from the snares of death.*

15 *Good understanding giveth favour: but the way of transgressors is hard.*

16 *Every prudent man dealeth with knowledge: but a fool layeth open his folly.*

17 *A wicked messenger falleth into mischief: but a faithful ambassador is health.*

18 *Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.*

19 *The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.*

20 *He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*

21 *Evil pursueth sinners: but to the righteous, good shall be repayed.*

22 *A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.*

23 *Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.*

24 *He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.*

25 *The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.*

C H A P. XIV.

**E**VERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 *He that walketh in his uprightness, feareth the Lord: but he that is perverse in his ways, despiseth him.*

3 *In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.*

4 *Where no oxen are, the crib is clean: but much increase is by the strength of the ox.*

5 *A faithful witness will not lie: but a false witness will utter lies.*

6 *A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.*

7 *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.*

8 *The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*

9 *Fools make a mock at sin: but among the righteous there is favour.*

10 *The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.*

11 *The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.*

12 *There is a way which seemeth right unto a man, but the end thereof are the ways of death.*

13 *Even*

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *bath* many friends.

21 He that despiseth his neighbour, sinneth: but he that hath mercy on the poor, happy *is* he.

✓ 22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: but the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the Lord *is* strong confidence: and *his* children shall have a place of refuge.

27 The fear of the Lord *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

✓ 29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach to any people.

35 The king's favour *is* towards a wise servant: but his wrath *is against* him that causeth shame.

C H A P. XV.

A Soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge

aright: but the mouth of fools poureth out foolishness.

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doth* not so.

8 The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness.

10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 Hell and destruction *are* before the Lord: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart, the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feast.

16 Better *is* little with the fear of the Lord, than great treasure, and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a stalled ox, and hatred therewith.

18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as a hedge of thorns: but the way of the righteous *is* made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel, purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it*!

24 The way of life *is* above to the wise, that he may depart from hell beneath.

25 The Lord will destroy the house of the proud: but he will establish the border of the widow.

26 The

26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wife.

32 He that refuseth instruction, despiseth his own soul: but he that heareth reproof, getteth understanding.

33 The fear of the Lord *is* the instruction of wisdom; and before honour *is* humility.

C H A P. XVI.

**T**HE preparations of the heart in man, and the answer of the tongue *is* from the Lord.

2 All the ways of a man *are* clean in his own eyes; but the Lord weigheth the spirits.

3 Commit thy works unto the Lord, and thy thoughts shall be established.

4 The Lord hath made all *things* for himself: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the Lord: *though* hand join in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the Lord *men* depart from evil.

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way; but the Lord directeth his steps.

10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance *are* the Lord's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne *is* established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is* as messengers of death; but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding, rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way, preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely, shall find good: and whoso trusteth in the Lord, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are* as an honey-comb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himself; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* a burning fire.

28 A froward man soweth strife, and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger, *is* better than the mighty; and he that ruleth his spirit, than he that taketh a city.

33 The lot *is* cast into the lap; but the whole disposing thereof *is* of the Lord.

C H A P. XVII.

**B**BETTER *is* a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The sinning-pot *is* for silver, and the furnace for gold: but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor, reproacheth his Maker: *and* he that *is* glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool; much less do lying lips a prince.

8 A gift *is* as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh love;



love; but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man, than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue fall-eth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom, to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge spareth his words: and a man of understanding *is* of an excellent spirit.

28 Even a fool, when he holdeth his peace, *is* counted wise: and he that shutteth his lips *is* esteemed a man of understanding.

C H A P. XVIII.

**T**HROUGH desire a man having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy, reproach.

4 The words of a man's mouth *are as* deep waters, and the well-spring of wisdom *as* a flowing brook.

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The words of a tale-bearer *are as* wounds, and they go down into the innermost parts of the belly.

9 He also that is slothful in his work, *is* brother to him that is a great waster.

10 The name of the Lord *is* a strong tower: the righteous runneth into it, and *is* safe.

11 The rich man's wealth *is* his strong city, and as a high wall in his own conceit.

12 Before destruction the heart of man *is* haughty, and before honour *is* humility.

13 He that answereth a matter before he heareth it, *it is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause, *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue, and they that love it shall eat the fruit thereof.

22 *Who so* findeth a wife, findeth a good thing, and obtaineth favour of the Lord.

23 The poor useth intreaties; but the rich answereth roughly.

24 A man *that hath* friends, must shew himself friendly: and there *is* a friend *that* sticketh closer than a brother.

C H A P. XIX.

**B**BETTER *is* the poor that walketh in his integrity, than *be that is* perverse in his lips, and *is* a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet, sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the Lord.

4 Wealth maketh many friends; but the poor *is* separated from his neighbour.

5 A false witness shall not be unpunished, and *he that speaketh lies shall not escape.*

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, yet they are wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that speaketh lies shall perish.*

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

15 Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand.

22 The desire of man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chafeth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction

*that causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

C H A P. XX.

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger, sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and have nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just man walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment, scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, }  
I am pure from my sin?

10 Divers weights, and divers measures, both of them *are* alike abomination to the Lord.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take *his* garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

23 Di-

23 Divers weights *are* an abomination unto the Lord; and a false balance *is* not good.

24 Man's goings *are* of the Lord; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wife king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle of the Lord, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne *is* upholden by mercy.

29 The glory of young men *is* their strength: and the beauty of old men *is* the grey head.

30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

C H A P. XXI.

**T**HE king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the Lord than sacrifice.

4 A high look, and a proud heart, *and* the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty, only to want.

6 The getting of treasures by a lying tongue, *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple *is* made wise: and when the wise *is* instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: but God overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he shall also cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

20 *There is* a treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth, speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wisdom, nor understanding, nor counsel against the Lord.

31 The horse *is* prepared against the day of battle: but safety *is* of the Lord.

C H A P. XXII.

**A** Good name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

2 The rich and poor meet together: the Lord *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility, *and* the fear of the Lord, *are* riches, *and* honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go: and when he is old he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant to the lender.

8 He that soweth iniquity, shall reap vanity: and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He-

11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

12 The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful man saith, *There is a lion without; I shall be slain in the streets.*

14 The mouth of strange women is a deep pit: he that is abhorred of the Lord, shall fall therein.

15 Foolishness is bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, *and* he that giveth to the rich, *shall surely come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things, in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he *is* poor: neither oppresses the afflicted in the gate:

23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient land-mark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

C H A P. XXIII.

**W**HEN thou sittest to eat with a ruler, consider diligently what *is* before thee;

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which it not? for *riches* certainly make themselves

wings; they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, *so is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten, shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherless:

11 For their Redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 With-hold not correction from the child: *for if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but *be thou* in the fear of the Lord all the day long:

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not amongst wine-bibbers; amongst riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a *man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, ~~and~~ instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red,

red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

C H A P. XXIV.

**B**E not thou envious against evil men, neither desire to be with them:

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is a house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil, shall be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold we knew it not: doth not He that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?

13 My son, eat thou honey, because *it is* good; and the honey-comb, *which is* sweet to thy taste:

14 So *shall* the knowledge of wisdom be unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

16 For a just *man* falleth seven times (*y*), and riseth up *again*: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the Lord see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

21 My son, fear thou the Lord, and the king: *and* meddle not with them that are given to change:

22 For their calamity shall rise suddenly, and who knoweth the ruin of them both?

23 These *things* also *belong* to the wife. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding:

31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

(*y*) That is, into trouble or affliction, not into wilful sin. The Hebrew word rendered *fallth*, is never applied to *sin*; but, when set in opposition to the word *riseth up*, implies affliction or calamity; as in Mic. vii. 8. Amos viii. 4. Jer. xxv. 27. and Ps. xxxiv. 19, 20. These words are commonly, not only in sermons, but in books, applied to the falling into sin; and that men may the more securely indulge themselves in their sins, and yet think themselves good men, they have added something to them; for they are commonly cited thus, *A just man fallth seven times a day*; which last words are not in any translation of the Bible, much less in the original; but only in some corrupt editions of the Vulgate. The plain meaning of the text is what we have given; and therefore we must make use of other places, says Bishop Patrick, for the confuting the fancy of sinless perfection in this life; and for the comfort of those who are cast down by their lapses into sin, and take heed of reading the Holy Scriptures so carelessly, as to turn our medicine into poison; which is the fault of those, who, from such mistakes, give way to their evil affections, and let them carry them into sin.

32 Then I saw, *and* considered it well: I looked upon it, *and* received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come, *as* one that travelleth; and thy want *as* an armed man.

C H A P. XXV.

*Observations about kings, and about avoiding of quarrels, and sundry causes thereof.*

**T**HESE are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.

2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour himself; and discover not a secret to another.

10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

11 A word fitly spoken is like apples of gold in pictures of silver.

12 As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift, is like clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee; lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

24 It is better to dwell in a corner of the house-top, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory, is not glory.

28 He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

C H A P. XXVI.

*Observations about fools, about sluggards, and about contentious busy-bodies.*

**A**S snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that can render a reason.

17 He

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth fire-brands, arrows, and death;

19 So *is* the man *that* deceiveth his neighbour, and faith, Am not I in sport?

20 Where no wood is, *there* the fire goeth out: so where *there is* no tale-bearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips, and a wicked heart, *are like* a pottsherd covered with silver dross.

24 He that hateth, dissembleth with his lips, and layeth up deceit within him;

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Who so diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

C H A P. XXVII.

*Observations on self-love, on true love, on care to avoid offences, and on household care.*

**B**OAST not thyself of to-morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honey-comb; but to the hungry soul every bitter thing *is* sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house

in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother afar off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that *is* surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman, *are* alike.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Who so keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction *are* never full, so the eyes of man *are* never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

22 Though thou shouldst bray a fool in a mortar among wheat with a pebble, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds:

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains *are* gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goat's milk enough for thy food, for the food of thy household, and for maintenance for thy maidens.

C H A P. XXVIII.

*General observations on impiety, and religious integrity.*

**T**HE wicked flee when no man pursueth: but the righteous *are* bold as a lion.

2 For the transgression of a land, many *are* the princes thereof: but by a man of understanding and knowledge the state *thereof* shall be prolonged (z).

(z) *For the sins of a land, the succession of princes is frequent; for men of understanding and justice, the prince shall continue long:* Houbigant;---who renders the next verse, *A powerful man, oppressing the poor, is a sweeping shower, by which famine is prepared.* Bishop Saunderson observes upon this third verse, which he understands according to the common translation, That it is in matters of power, as in matters of learning; they who have but a smattering of scholarship, are observed to be the forwardest to make ostentation of the few scraps they have, for fear there should



- 3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.
- 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
- 5 Evil men understand not judgment: but they that seek the Lord understand all *things*.
- 6 Better *is* the poor that walketh in his uprightness, than *be that is* perverse in his ways, though he *be* rich.
- 7 Whofo keepeth the law *is* a wise son: but he that *is* a companion of riotous *men* shameth his father.
- 8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
- 9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.
- 10 Whofo causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.
- 11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.
- 12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man *is* hidden.
- 13 He that covereth his sins shall not prosper: but whofo confesseth and forsaketh *them* shall have mercy.
- 14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
- 15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.
- 16 The prince that wanteth understanding *is* also a great oppressor: but he that hateth covetousness shall prolong *his* days.
- 17 A man that doeth violence to the blood of *any* person, shall flee to the pit; let no man stay him.
- 18 Whofo walketh uprightly shall be saved: but *be that is* perverse in *his* ways shall fall at once.
- 19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.
- 20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

be no notice taken of their learning, if they should not shew it when they can: and yet then they do it so untowardly, that when they think most of all to display their parts, they most of all, by some gross mistake or other, betray their ignorance. Just so it is in the case of power: when men of base spirits and condition have gotten a little of it into their hands, they conceive their neighbours will not be sensible how important they are, if they do not, by some act or other, shew forth their power to the world. But, having minds too narrow to comprehend any great and generous way to do so, they cannot frame any other method, than by trampling on those who are below them; which they do beyond all reason, and without any mercy. See his sermons, Lord Bacon's Advanc. of Learning, b. viii. c. 2. and ver. 15,

- 21 To have respect of persons *is* not good: for, for a piece of bread *that* man will transgress.
- 22 He that hasteth to be rich *batb* an evil eye, and considereth not that poverty shall come upon him.
- 23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.
- 24 Whofo robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.
- 25 He that *is* of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.
- 26 He that truteth in his own heart, *is* a fool: but whofo walketh wisely, he shall be delivered.
- 27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.
- 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

C H A P. XXIX.

*Observations on public and private government. Of anger, pride, thievery, cowardice, and corruption.*

**H**E that, being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

- 2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.
- 3 Whofo loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.
- 4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.
- 5 A man that flattereth his neighbour, spreadeth a net for his feet.
- 6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.
- 7 The righteous considereth the cause of the poor: but the wicked regardeth not to know *it*:
- 8 Scornful men bring a city into a snare: but wise *men* turn away wrath.
- 9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.
- 10 The blood-thirsty hate the upright: but the just seek his soul.
- 11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there* is no vision, the people perish: but he that keepeth the law, happy is he.

19 A servant will not be corrected by words: for though he understand, he will not answer.

20 Seest thou a man *that* is hasty in his words? *there* is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become his son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

26 Many seek the ruler's favour; but every man's judgment cometh from the Lord.

27 An unjust man is an abomination to the just: and *he that* is upright in the way is abomination to the wicked.

C H A P. XXX.

*Agur's confession of his faith. Four wicked generations. Four things insatiable. Parents are not to be despised. Four things hard to be known. Four things intolerable. Four things exceeding wise. Four things stately. Wrath is to be prevented.*

**T**HE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 Every word of God is pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There* is a generation *that* curieth their father, and doth not bless their mother.

12 *There* is a generation *that* are pure in their own eyes, and yet is not washed from their filthiness.

13 *There* is a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There* is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor man from off the earth, and the needy from *among* men.

15 The horseleach hath two daughters, crying, Give, give. There are three *things that* are never satisfied, yea, four *things* say not, *It is enough*:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is enough*.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious woman when she is married; and an hand-maid that is heir to her mistress.

24 There be four *things which* are little upon the earth, but they are exceeding wise:

25 The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands.

28 The

28 The spider taketh hold with her hands, and is in kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away from any:

31 A grey-hound; a he-goat also, and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

C H A P. XXXI.

*Lemuel's lesson of chastity and temperance. The afflicted are to be comforted and defended. The praise and properties of a good wife.*

**T**HE words of king Lemuel, the prophecy that his mother taught him.

2 What my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good, and not evil, all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ships: she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandize is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her:

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates (a).

(a) Behold here the picture of a virtuous woman, according to Solomon; a person of no ordinary rank, or obscure condition; her husband appears with distinction in the midst of princes and senators; he has no need to apply himself to his domestic concerns: her house is full of riches, and she is surrounded with slaves and maidens. She is not urged by parsimony and meanness to make profit of her labour, and that of her people: magnificence shines in her vestments and those of her husband, in her furniture, in her beds, and in her whole house. Piety, the fear of God, and wisdom, constitute her character. Vigilant, active, laborious, she remains at home, assiduous to conduct her household, and to bring up her children. Despising superfluous gewgaws, and frivolous occupations, gentle towards her domestics, liberal to the poor, and prudently confining and limiting herself to the employments suitable to her: *She layeth her hands to the spindle, and her hands hold the distaff.* In her life, we see neither gaming, nor diversion, nor high living, nor idleness, nor useless visits; no quarrels, or slanders, or those other abuses which form the most serious employment of women of the world, who are not under a necessity of earning their livelihood.



